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THE

RELIGIONS OF THE WORLD,

AND

HOW THE

FIFTY-EIGHT GRANDSONS OF NOE AND THEIR DESCENDANTS FOUNDED THE NATIONS AFTER THE FLOOD.

History of All the Great Empires of the Earth.

THE RELIGIONS

OF THE

GREEKS AND ROMANS, CELTIC NATIONS, GERMANS AND SCANDINAVIANS, MEDES AND PERSIANS, ASSYRIANS AND BABYLONIANS, CHINESE AND JAPANESE, MEXICANS AND PERUVIANS, AND OF THE EGYPTIANS.

BRAHMANISM, BUDDHISM, MOHAMMEDANISM, ETC.

BY

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PREFACE.

Amid the groves of Paradise, before man's fall, when God talked face to face with Adam, the Creator revealed to him a complete religion, a creed and a method of divine worship, which our first parent was to hand down to his children.

But sin brought death. Adam died. The human race lost its father and its teacher. Then the original religion of Adam passed down as most sacred traditions among the nations founded by Noe's grandsons after the flood.

In the following pages this religion of Adam, incrusted with and dimmed by error and superstition, as found among the great nations of antiquity, will be given to the reader in the simplest language and the clearest method.

This is the first time that the names of the founders of the great nations, as given in Gen. x., have been identified in profane history. The labor and research were very great, and the difficulties sometimes seemed insurmountable. But light at last came from the recent discoveries in Egypt and in the Orient, which threw light on the difficult parts of our investigations. Now our years of labor are ended. "Primitive man," "the stone age," and such scientific errors are proven to be false. All men, every nation, believed in God, and religion is as necessary to mankind as life. We hope these pages will throw light on obscure parts of history, and show the Providence of God directing mankind toward the Christian religion.

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Author of "Teaching Truth," "Festal Year," "The Great Cathedrals," "The Seven Gates of Heaven," "Man, the Mirror of the Universe," "Christ's Kingdom on Earth," etc., etc.

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The Religions of the World.

THE HEATHEN RELIGIONS.

CHAPTER I.

INTRODUCTION.

RELIGION has ever comforted man in his trials, smoothed his passage through this world, and given him the hope of that future life of which this world is but the image. History before Christ offers us the stories of great kingdoms, rising from small beginnings, by the lapse of time extending their boundaries, engrafting on to themselves new peoples, existing strong and powerful for a time, fulfilling the destiny which Providence marked out for them, then falling into decay and death. While these great empires lasted, each had a religion, a religious belief peculiar to itself, which was the bond of union which kept the race and nation together. While these religious principles lasted, the kingdoms were strong; when they became dim, the foundations of the nation tottered, then they fell, and decay and death scattered them.

In these ancient kingdoms the king and priest ruled with supreme authority. Often ruler and priest were combined in the person of the king. But when religion was no longer practised, Church and State united fell, for the bonds of union, the religion which kept them together, was broken, and the conqueror came, subdued them, and wiped them out as a nation.

In the ancient world, even in our day, mankind, the race is divided into a family of nations. Each nation speaks its own language, has its own customs, traits, peculiarities. In features, manners, and modes of action, one race differs from all others. Why do races differ from each other? Why do

Frenchmen differ from Chinamen? Why are the Europeans white, and the Africans black? Why are the Asiatics yellow, and the American Indians red? Why are the Germans fair, and Laplanders to the north of them dark? This does not come from their mode of living, for they keep their color through centuries among other races; nor from the climate, for the Negroes in America remain black. Race characteristics come from their forefathers, from the original stock.

Tracing back the nations, we find that each race came from one of the grandsons of Noe, whose name is given by Moses in the tenth chapter of Genesis; that at first all men spoke the same language, but some great upheaval, which Bible History tells us was the building of the tower of Babel, caused each family to speak a separate language; that they separated, and founded the nations of the earth. If a composite photograph of all the members of the primitive races were taken, it would give us a good likeness of the original grandson of Noe, who was the father and the founder of the race and nation.

We have taken the information contained in this book from every source that would throw light on this subject, and we think that it is the first time that the names of the grandsons of Noe, as given in the Book of Genesis and in profane history, have been compared and identified as the fathers of the nations. The Greeks and Latins gave entirely different names to persons, places, and things from what we find given by Moses in Genesis, and that has caused a confusion in history, which has baffled every writer, till the discoveries of modern times have lifted the dense veil which separated ancient and profane history from the Biblical account. In preparing this work, and in going over long researches, we were often startled at the deep mysteries, the wonderful wisdom, and the startling facts found in the Bible. We have often been obliged to say in thought: The finger of God alone could write that Book. The histories of the most ancient nations, the discoveries of modern times, the great facts of the ancient world, the once powerful empires,—all seem to come forth from their cold graves and from their dark obscurity to proclaim the divinity of the Bible, and we confess the germs of the history of all nations are contained in the Book of Genesis.

The details of the great historic events of the world's histroy were once lost forever; but the chief historic facts themselves have come down to us. The study of languages, the examination of the little roots of words, throw an unexpected light on history. Words, little roots, such fleeting

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sounds, heard for a moment and then vanishing, have been found more enduring than the inscriptions on the everlasting bronze and the hardest granite. Tracing the roots of words, a study forming a science but a few years old called philology, we find that there are three great families of languages. Pushing it farther, we find that these three correspond to the three great families of men,—the Semitic, the Hamitic, and the Japhetic races,—each a family of nations, each founded by one of the three sons of Noe. The roots of the different tongues spoken by each of these great branches of nations have a common resemblance and a common meaning, and we are forced to conclude that they were spoken by the three sons of Noe,—Sem, Ham, and Japhet.

Again, light comes from another direction. The traditions of the nations go back, till at last all agree that they came from one origin, from near the shores of the Caspian Sea; that the European nations started Westward, and that a great branch of the same race went East; that the Hindoos came from the same place and went to the land of India. The Indians of America had traditions that they came from across the great Western waters,—the Pacific. The Aztecs of Mexico and the Incas of Peru built their temples and their tombs, and worship the sun like the Egyptians. Wherever we turn, we find the children of men all pointing to one common origin, to the great plains of Mesopotamia. All nations trace their traditions to Babylon. From that city they went forth to colonize the world.

When this separation took place, history does not say. But we are safe in saying that it was about the year 3000 or 4000 B. C., pagan history in this agreeing with the Biblical accounts. Some great upheaval caused it. The Bible says it was at the building of the tower of Babel. Studying carefully the primeval migrations of the nations, we see that it formed into three streams. The sons of Sem went to the North, and founded the empires of Assyria and of Persia; the children of Ham emigrated to the South, to Africa. But a branch led by Nimrod rebelled, and stayed in the plains to the East of Arabia, watered by the Tigres and the Euphrates, from whence later they turned back to the North, drove out the sons of Sem, the heir of Noe, and led by Nimrod these built Babylon. The great and noble white race of Japhet went to the North-east, to the highlands and the valleys to the South of the Caspian Sea, and there they lived for centuries, till they began emigrating to Europe and to India.

The discoveries of modern time now allow us to penetrate the dark cloud which so long covered the origin and the

early histories of the primeval nations, and with astonishment we now read the sacred pages of Genesis with new light. There we find the germ of the histories of all the ancient nations, which the discoveries of our time prove true. Moses, who wrote the first five books of the Bible, was the first historian, and he only gathered up the older traditions of his forefathers, the Hebrews. Confining himself to the history of his own people, he touches but here and there the stories of the great empires which then surrounded him. But in our day the learned have dug deep and excavated on the sites of buried cities, and they have translated the inscriptions on the monuments of these fallen empires mentioned in these sacred books; and in these dried-up mummies, these traditions of ancient peoples, they find that the Bible must have been written by a superhuman pen.

Following back the history of the primitive nations before Christ, we find that each race came from one father-king, whose eldest son was the heir to the throne. Royalty remained with the eldest son of the king through all generations, till disturbed by death, war, rebellion, or other misfortune. While he lived, the eldest son ruled the nation as the direct descendant and heir of their great forefather, who had generated the whole nation. It was the patriarchal government, founded on the fatherhood. In all its simplicity we find it personified in Abraham, Isaac, and the patriarchs. Such was the origin of all kingly governments.

Adam, Noe, Abraham, and the patriarchs were not only rulers, but also priests and teachers of religion, and it was the custom with other kings and rulers. The father-king received the original revelation given by God to the patriarchs, his forefathers. It came down to him by tradition, and what he heard from his fathers, all these religious truths revealed, he taught his eldest son, heir of his throne, teaching also his children and his subjects of the tribe, who were to form the future nation. As priest and king he told them about God, the Creator, how man was made, of the fall and expulsion from Paradise, of the necessity of sacrifices for sin, and of the rewards and punishments awaiting us in the other life. For the whole nation he offered sacrifice, mostly on the seventh day, for all had preserved the memory of the creation. While they practised these religious truths they were powerful. Religion united them, and as a nation they were indestructible. When by power, luxury, fable and superstition, the pure religion revealed of God and His doctrines became dim, the authority of the king waned, religion languished, and at last, when the true religious teachings had been forgot-

ten, or not practised, the empire fell before the inroads and the attacks of other and stronger races.

Many of the nations founded by the grandsons of Noe had their religious truths written down from the beginning. Thus having the written instrument, the sacred books, before their eyes day by day, they preserved their religious systems pure and undefiled, and they survived the attacks which overthrew other peoples. The Medes had their religion in their sacred books of the Vedas, written in the Sanscrit, and their religion survives to this day in Brahminism of Asia. The Persians received from Zoroaster, or Elam, son of Sem, their Zend Avesta, and his religion is still practised by the Parsees of India. Confucius only re-edited the sacred books, The Kings of China, and he reformed the mode of governing the subjects of the empire, and to this day the "Flowery Kingdom" lives in all its strength, precisely as it was 3,000 years ago, and the writings of Confucius hold it together. The Jews only received the Old Testament from inspired writers, sent them by God. Their historic books show how religion preserves a race. We will not now write of the Old Testament, the sacred books of the Hebrews, for that was inspired, and other sacred books cannot be compared to it.

The other primitive nations had not the traditions of the founders of their race written down. Their religion came to them from their founder and forefather. Consecrated by antiquity, it came bearing on their minds with all the force of the father and the patriarch of the race. But a few ancient races have sacred books which go back till they are lost in the twilight of history. We know not who wrote the Vedas of the Hindoos; no man can tell where the Chinese got their Kings; thus far no discovery throws light on the Egyptian Book of the Dead. Perhaps the grandsons of Noe, the fathers and founders of these ancient races, wrote these remarkable works, and gave them to their children. In them all we read of God, of the creation, of the future life, and of the rewards and punishments after death.

Still, some of the nations have preserved to us the names of their religious teachers. The religious inscriptions on the walls and monuments of Assyria and Babylonia tell us the names of the kings who had them cut; Zoroaster, "the living star," wrote the Zend Avesta; Homer was the father of Greek poetry. A priest, suspended for falling into the Nestorian heresy, wrote the Koran for Mahomet. A good priest wrote the Eddas of the Scandinavians. But all of these say they only gathered up the traditions of their forefathers.

The Bible is the oldest historic book. It was not written,

perhaps, as early as the Vedas, the Zend, or the Book of the Dead, but it is the only work which gives a complete history of the human race during and before the flood, and in the time of the great patriarchs before the separation of the nations.

Profane history gives us the stories of great nations, each speaking a different language, each people occupying a country of its own, later becoming vast empires looming up before the world, with powerful kings ruling them. The royal rulers of the ancient world exercised complete power over life and death. They are clothed with an authority and a majesty like a Deity; each monarch bears in his person a part of the broken and scattered authority of Adam, each is the father, the king, and the high-priest of the nation. Such were the empires of Assyria, of Babylonia, of Persia, of Egypt, of the Greeks under Alexander, and of the Romans under the Cæsars. In our day we find the same in Turkey, in China, in Japan, in Corea, and among the wild and untamed tribes of the earth. We find even among the Russians, the Germans, the British, the Italians, that the kings desire to rule religious things, and dictate the belief of their subjects. Among all these the eldest son was the heir of the throne, respect for parents was profound, veneration for the nobility and aristocrats was deeply rooted, and the majesty of a god surrounded the throne. Among all the ancient nations, the will of the ruler was the only law. There was only a single exception to this universal rule. That was among the Romans, who were ruled by law and not by the will of the ruler. As heirs of Ascenez,[1] they were blessed. From them civil law spread to Europe. From Rome the nations of the earth in modern times have learned constitutional government.

Alone among the nations, the Hebrews, children of Abraham, by supernatural aid had preserved the primitive religion given the patriarchs. These truths came down by tradition from father to son, as the most sacred inheritance a father could give his children, till the God of Israel raised Moses to be a prophet, to be the divinely inspired teacher and leader of the Jews, and to prepare them for the promises made to their father Abraham, that in his seed, Christ, all nations would be blessed. Of Abraham were born the Jews. Of Abraham came forth twelve Arabian sons, from whose race was born Mahomet, and to-day Christianity and Mohammedism are the only two religions which teach the unity of God, and the fundamental truths of revealed religion. They are overspreading the whole world. Both came from Abraham's sons. Moses wrote the first five books of the Bible, traditions which he received from the patriarchs, his forefathers. These

[1] Gen. x. 3.

Biblical accounts are now proved true in the inscriptions of Assyria, in the cuneiform writings of Babylon, in the remains of Nineveh, in the vast mounds of the plains of Mesopotamia, in the ancient cities of western Asia, in the embalmed dead of Egypt, in the wonderful sacred books of India, in the Eddas of the Scandinavians, in the comparison of languages, in the folk-lore of nations, in the investigations of excavators, in the debris of buried cities, in the study of ancient tongues, in the science of philology, in the comparison of races. All modern researches point to one object,—the unity of the human race, the sisterhoods of the Japhetic, Semitic, and Hamitic languages, the union of all men gathered at or near Babylon, their sudden separation, the founding of the three great branches of the European, Asiatic, and African families of nations. They all prove the truth of the Bible in the most remarkable manner.

The dim traditions of the people living along the shores of the Tigris and the Euphrates rivers, tell us that there was a great rebellion at the building of the Birs-i-Nimrud, of which tower the remains still stand, and that calamity, which Byron says, was "like a second original sin," scattered the families who later colonized the nations.

For 350 years Noe lived after the flood.[1] During his time, colonies went forth from Babylon, and from the highlands of Iran, ancient Persia, and from the plains of Mesopotamia. Noe therefore divided the three continents of the then known world among the children of his three sons. To the white man Japhet, and his sons, he gave temperate Europe; Asia fell to the yellow sons of Sem, while the black children of Ham were sent to Africa. But Chus, "the swarthy" son of Ham, refused to go to Africa. He took up his residence along the rich shores of the Persian Gulf. His son Nimrod later led his children back to the North, where they colonized the fertile banks of the Euphrates and the Tigris, belonging to Sem. They rebelled against Noe and his heir Sem, and they first began the building of the Tower of Babel, gathering around them the other tribes. That was the cause of the confusion of tongues.

Examining the Hebrew names of the 62 sons and grandsons of Noe given in Gen. x., and seeking the meaning in the Hebrew, we find that the Hebrew of the name gives the exact characteristic of the nation born of each head of the tribe, which later became a nation, showing that Noe was inspired to foresee the work allotted to the children of these men, the

[1] Gen. ix. 28.

founders of the nations. The patriarchs were inspired, and the names of the patriarchs, fathers of the nations, foretell the nation which was later born of them. Later on we will explain these names.

In the first part of the Book of Genesis, Moses gives the history of the whole race. In the tenth chapter he gives the names of the grandsons of Noe, who became the fathers of the sixty-two ancient nations of the earth. Then leaving aside the history of sixty-one heathen nations, he confines himself exclusively to the history of the Hebrews. He tells us of Abraham, of his call from the land of the Chaldeans, and from the city of Ur, his wanderings, his life; of his son Isaac, and of his grandson Jacob, till he goes down into Egypt, where his children lived for 400 years. Only incidentally and here and there the Old Testament speaks of the other great nations, which scattered after the confusion of the tongues.

After the change of language at the confusion of tongues, and long before historic times, the Japhetic tribes, perhaps led by Japhet, went to the mountain regions South of the Caspian Sea, and there they first lived, calling it Iran, "the high," "land of noble men." How long they lived there we know not; but from the science of languages, the little roots, we find as the foundation of the seven great languages of the seven white nations, born of the seven sons of Japhet, we can tell the things they used in every-day life. Some think they spoke the Sanscrit, others a tongue which was the mother of Sanscrit, Greek, Latin, Celtic, German, Sclavonic and Scandinavian languages.

In prehistoric times, perhaps 3,000 years before Christ, this great migration of white nations of the human race took place. The six sons of Japhet started West, and took Europe as their portion, we suppose, that each family was led by its father, one of the sons of Japhet. Each family, speaking a special tongue, spread to the rich new lands of Europe, one great family, children of Noe's grandsons taking possession of and giving rise to the ancient nations of Europe. Madai, father of the Medes, alone remained faithful to Elam, heir of Sem. But later a branch of the Medes went to the East and colonized India; they are the Hindoos of our time. The sons of Sem remained in Asia as heirs of Sem, first-born of Noe.

We must dig deep into ancient history and gather up the traditions of the ancient nations, as well as sift the discoveries of our day, in order to see the religions of these great nations. They had the revelation given to Adam and the patriarchs. They carried out the designs of Providence

over the world without knowing it. The spirit of God moved even among the heathens, and that intimate union between the creature and Creator was called by the Romans, religion, the body of laws and duties between God and His intellectual creatures. It came from the Latin, *religare*,— "to bind again."

Knowing God both from revelation coming down by tradition, by the study of the visible universe, and feeling by their innermost conscience that there was a God, but seeing Him not, because He is a spirit, they saw His image in every creature and phenomena of earth. To primitive man, knowing nothing of science, the universe was the external expression of God's infinite perfections. Every thing of earth was the type and the representation of the attributes of God. But the visible attracts and moves us more than the unseen spiritual things, and therefore by lapse of time the revelation relating to God had become dimmed and shadowy, while the earthly things were as bright as ever. They had no teacher who could speak to them by His infallible voice. The father was their teacher and their high-priest, but he was soon taken from them by death, and his eldest son took his place. But the direct companionship of God with man did not continue among the heathen nations after the call and separation of the race of Abraham from the Gentiles, and the heathen nations were left till the preaching of the apostles.

In God, and for Him and by Him are all things. Nature is but a great machine run by His laws. The ancient peoples of Asia corrupted this idea of God in nature, and, ignorant of scientific truths, they looked on the natural forces as manifestations of God. To this day we see that error, for we still hear about "Dame Nature," "Nature does so," &c. The ancients, following the very same line of reasoning, soon began to look on nature as God. Hence the sun, moon, stars, the atmosphere, the storm, the lightning, the mysterious things of earth, became first manifestations of God, and later, gods. Such was the origin of the pantheism of Asia, where every force of nature is worshipped as a god.

The father was the progenitor, the ruler, the priest, and the supreme teacher of the race. He had absolute civil and religious power over his children. In the early races, reverence for parents was carried to an extreme limit. While living they were held by their children as next to God, and when they died they were reverenced as heroes, as saints, and as demi-gods. When under the teachings of Ham and of his children astronomy progressed and became a science, they thought that God was the sun, and that the wandering

planets were their forefathers who had gone to heaven, and had become inhabitants of the celestial country. The Egyptians worshipped the sun; the Greeks and Romans adored Jupiter, Saturn, Mars, Venus, Neptune, Sirius, the Dog-star, &c., a system they brought with them from Babylon, and which the Chaldeans-Assyrians also held, but these gods among them had other names among the inhabitants of Nineveh and Babylon.

But above the gods still reigned the one great eternal ruling Spirit, whom the Assyrians and Babylonians said was Il, Ra, or Assur, the Egyptians, Ammon, and the Romans called Deus, from the Sanscrit, Dævas, from which comes divine in English, and demon in the Zend Avesta. Among the Greeks he was Zeus; among the Persians he was Ormazd; the Scandinavians called him Gud; the Teutonic nations, Gott; the Gothic peoples, Guth; the Hindoos, Khuda; the Persians, Goda; the Hebrews, Jehovah, or Elohim, or Adonai, according to the vowels; the Indians, the Great Spirit, etc. Every nation under the sun had preserved an idea of the Supreme Being.

In the remote epoch of which we write, before the grandsons of Noe had separated, while they lived in Arrarat as the Hebrews say, Iran, the "high," or "noble land," as the Persians named it; or, as the Greeks call it, "the Armenian mountains," besides the belief in the One Supreme God, they had also the knowledge of numerous spirits like to angels, which the Sanscrit gives as Asuras, the Zend Ahuras, the Persians Devas, the Greek Messenger, the Lithuanian Diewas, the Latin Deus, or Divus, the modern Persian div, the English divine. In the mythologies of the Greeks and Romans, these revelations of angels, which we first find in Genesis, guarding the gates of Paradise, had become the genii and the cupids of these cultured peoples. Even to this day the Irish, in the country districts, will tell you of "the fairies," "the good people," "the ghosts," the "apparitions,"—the angels and devils which they think so often appear to them. They are the remains of the teachings of the Druids, which they brought with them from the mountains of Iran, "land of noble men," when they separated to colonize Europe, soon after the flood. The remains of the Seraphim, guarding the gates of Paradise, are seen in the winged bulls and lions of Mesopotamean ruins, at the palace gates of kings of Persia, in the sphinx of Egypt, etc.

But with the revelation of the true doctrines, and its traditions among all nations, came also the words of the demon to Eve, when he tempted her, saying: "For God doth know

that in what day soever you shall eat thereof, your eyes shall be opened, and you shall be as *gods*, knowing good and evil." [1]

It was the first hint given the human race that there were other gods. With the other traditions, the idea of other gods ran down among all the children of Adam, and poisoned their religious systems. The children of Sem, in Asia, seeing the forces of nature,—the sun, the moon, the stars, the storm, the lightning, and all the earth herself, they called these the "*gods*" of whom the demon spoke to their first mother. We see these deified forces of nature in the sacred books of Asia, —in the Sanscrit, in the Zend Avesta, in the Egyptian Book of the Dead, in the cuneiform inscriptions of the Mesopotamian plain. Thus idolatry began with the devil, and he first gave the idea, or hint, of the existence of other gods other than the real Almighty Lord of heaven and earth. Thus idolatry, begun by the demon at the temptation of Eve, came down with the religious traditions among all nations, with the other teachings relating to the true God and the coming of a Saviour. The error born of the arch-fiend, Satan, was increased by the rebellion of Nimrod, who wished himself worshipped in place of God, whom the Babylonians called Ilu, the Elohim of the Hebrews. At his death the respect and reverence we pay to fathers and to kings was at last changed into the veneration given to saints, and but a short time passed till Nimrod was worshipped as the great god Bel, or Baal, among the Babylonians, Hercules by Greeks and Romans, and Thor in the Teutonic and Scandinavian traditions.

Having deified the natural forces and their forefathers, the foundations of idolatry were laid, and the forces of nature became gods, and their ancestors deities. As an Asiatic told the writer at the World's Fair: "The Trinity is God, Spirit and Matter; that is, God is Brahm, God is the Spirit of all living things, and the visible world is God Eternal appearing to us; all these are God." "Do you worship the sun?" "Yes, as the Helper of God," he replied. The earth and its fulness of life and movement to them is a part of God, its beings and perfections are His Substance, and it should be worshipped. The images of the idolaters represent the perfections of God, and in adoring the image they think they are adoring the Deity, for all things of the visible and invisible world are manifestations or appearances of God. The world around us is God in His visible appearance. Matter is eternal; the physical and natural forces and powers of nature are

[1] Gen. iii., 5.

God in operation. Such is the idolatry of Asia, in its origin and its present state.

After giving the list of the nations, with the father and the founder of each,[1] the Bible is silent on the other great movements of the human race. Moses confines himself almost entirely to the history of God's people, the Jews, or, as they are also called, Hebrews, the descendants of Abraham. Following the example given by the Greeks, profane writers changed the names of these great founders of nations. They have not the same names as in the Bible, and therefore we find great difficulty in identifying the names of the grandsons of Noe as heads of the tribes who first colonized the nations of antiquity, and laid the foundations for the great empires which later rose and flourished in history.

But a new light breaks from an unexpected quarter. The monuments of Assyria, of Syria, of Egypt, of India, are illumined by the study of languages, by the deciphering of the most ancient inscriptions, and by the reading of the records of the races of antiquity. Comparing languages with each other, we find that at the first appearance of man upon this earth, he spoke a simple language, mostly composed of nouns and verbs, and that the cases of nouns, tenses, and moods of verbs were formed by changes in the endings of the words. This we see in all primitive tongues. Later the other parts of speech, as adjectives, adverbs, participles, etc., were added. Such was the construction of the Hebrew, the Assyrian, the Babylonian, the Persian, the Sanscrit, the Egyptian, the Greek, the Latin, the Gaelic, and, we suppose, the language of Adam.

The languages of the Japhetic or white races read from left to right, as you read this book. The languages of the Semitic races, as the Hebrew, Arabic, etc., begin at what we call the back of the book, and read from right to left, down. The Chinese read in a perpendicular column from above down. The languages of the children of Ham, as the Egyptian, etc., read both as we do, and as do the Chinese.

Wishing to destroy the Bible account that all men descended from one original race, infidels tried to prove that there were five or more ancestors of mankind. They began the study of the primitive languages to prove their theories, and they arrived at wonderful proofs of the account given in the Bible. They were forced to admit that there was one original tongue before it was confounded for the sin of unbelief at the building of the tower of Babel. That was the beginning of

[1] Gen. x.

the recent science of comparative philology—the comparison of languages. When we study the languages and religions of these great primitive or white races of India and of Europe, we find a remarkable resemblance in all their original tongues and religions. We find certain roots running through all the foundations of their most common words, and certain primary principles of religion on which their systems of belief and worship were based, and we conclude that they belonged to them in common before their separation to the regions their children inhabit at the present day.

Tracing back the races of white men of Europe and India, born of Japhet, called the Aryan race, from Ar-ya-vesta, that is, "inhabited by honorable men," [1] 3,000 years before Christ, we find them in New Iran, "the New Holy Land," that is, ancient Persia. To the New Iran, now Persia, they had before migrated, or had been driven from the Old Iran, or Ararat, "the land of pleasure and delight," the Paradise from which man had fallen. Paradise means in Persian "a garden of delight," from which man fell. The white races held a tradition that before man sinned, the air was balmy, the whole year was summer, all man's life was passed in pleasure and delight, and he was not to die, but he was to live forever with God. The traditions and the sacred books of every one of the Aryan races gives the same substantial account of God, of the creation, of the first man and woman, of the temptation and the fall, of the expulsion from Paradise, of the necessity of sacrifice, of the coming of a Redeemer, of the flood, and of the separation of the human race from the land of Iran, the same as we find in the Biblical account.

The Greeks and Romans held a tradition that the gods lived at one time with men, as Adam had talked and walked in companionship with God in Eden, before his sin. Then, say the ancients, came the ages of gold, of silver, and of iron and brass. The Greek and Latin poets sing of the golden age, when the world was fruitful, when man was innocent. Among the Persians the world was to last for 12,000 years, divided into periods of 3,000 each, of which the first age was pure, the second, evil. The demon then appears and declares war against God, hence the temptation and the fall, and this contest will last to the end. The story of creation had passed through all ages and nations into every land, to the American continent, to the islands of the seas, to the benighted tribes around the north pole, showing that it could come only from one primitive source, the traditions of Adam and Eve.

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[1] Sanscrit Laws of Manu, II., 22. Clark: Ten Great Religions, Vol. I., p. 87.

The trees of life and of knowledge have been also remembered. The tradition of India speaks of the tree Kalpanksham, whose fruit gives immortality. Among the ancient Persians, and with the children of Madai, a grandson of Noe, the tree of life was called Hom, from which their priests got their homa sap, or juice, with which they celebrated their sacrifices to the true God, whom they called Brahm. Among the Arabs this tree is called Tuba, by the Greeks it is the lotus, its juice the ambrosia, the drink of the gods, which the people of North Africa wished Ulysses and his companions to take, so they would never again wish to see their country. On the recently discovered sculptures and tablets of Assyria, in the vast ruins of Babylon, of Nineveh, and other cities of the Tigris and Euphrates valleys, we find the tree of life, sometimes given alone, or guarded by winged forms, like the Seraphim of the Scriptures, or surrounded by winged beings, emblems of the Supreme Creator, God. We find it or its fruit before the king of Assyria, or of Babylon, when he offered sacrifice. The form of a supernatural being shows him the fruit of the tree. Most often they are accompanied by a serpent. On the more ancient tablets it is carved so well that we recognize it as the homa tree of the ancient Persians, and the Soma of the Indo-Aryan European peoples of the East, from which the Maji or priests of ancient Persia and of the Medes brewed a kind of wine they offered to Ahura Mazda or Ormadz, the name of the great Jehovah, the Medes and Persians had worshipped from the birth of their race. This is given in the writings of their teacher, Zoroaster, "the golden" or "the living star." The Babylonian bricks and cylinders represent a tree with a man and a woman on each side of it, a serpent near the woman, and on the tree hangs the fruit. Even the curse pronounced by God on the earth was found and deciphered by George Smith of the British Museum.

CHAPTER II.

ADAM AND THE PATRIARCHS BEFORE THE FLOOD.

LET us begin with the father of the human race, and trace the history of the primeval revelation given by God to Adam and to the patriarchs, in Biblical names, in the customs of the early races, in the stories of the grandsons of Noe, in the ancient historic monuments, in the traditions of the peoples of antiquity, in the histories, more or less traditional, which the primitive peoples of the world have woven around the creation of man, his sin, his fall, and his explusion from the garden of Eden, "the pleasure park."

The material and the monuments from which we will draw are meagre on the side of history. But much will be found in the names of men and of things. These little words, so fleeting, have preserved most priceless treasures, which only lately have been found. The Biblical account alone excepted, we will have to depend almost entirely on names; for the history of the world before the flood, the Biblical account alone excepted, has been almost wholly lost. Still, sufficient materials are found to throw a bright light on the wonders of that great race of men who lived before the deluge wiped out all monuments of our race before the flood, and left us but the fragmentary account, which came down to Moses by tradition, and which he wrote in the first chapters of the Bible.

Inspired by the Holy Ghost, the patriarchs, heads of great tribes, and founders of nations, gave names with meanings, and each name was a prophecy of the future deeds of the child, of the nation born of him, or it was expressive of the nature and qualities of the animal, or of the thing which bore it. That has ever been the custom of primitive races. Having but few words to express their thoughts, they were forced to coin words and phrases as they advanced in language forming. It was only after centuries that our languages became complicated, with a grammar, a syntax, a declension, a conjugation, and an elaborate construction, such as we find in the languages of the old races. Thus the Indian tribes were

called after animals; each person among them was named after a flower, a pet animal, or bore the name of one of the forces of nature. The Chinese call their children by similar names, and we trace that custom among all primitive races. Only Christians give the names of saints, forgetting the original meaning, which first the name bore when given to the Biblical or historic personage who first bore it.

But we find among the Biblical names this wonderful quality, that the name of the person, given him by his father, the patriarch, was a true prophecy of the future of himself and of the nation later born of him. The name was given at the birth or circumcision of the child, and in its Hebrew meaning we may read the future of the boy, the work God will give him to do, the results of his birth in the world, with the position of his race, and the future providence of God guiding his nation. To these great men of antiquity the Holy Ghost pointed out the future, the work of families, their geographical position, where the nation was to settle, and the role which the sons of this child would play in all future history. Moses was inspired. In his tenth chapter of Genesis he seems to unfold before us the whole future of the races of men. Bible words and names are so striking that infidels do not admit that the finger of God and His Holy Spirit pointed out these prophetic names to the writer of the Scriptures. Unbelievers are forced to assert that Moses did not write these first five books of the Bible, but that they were written long centuries after Moses' time, and by other and later authors. We will draw the attention of the reader to these wonderful names, and to their prophetic meanings as we advance along the pages of this book. But to understand it well, we must begin by the creation, the temptation, and the fall of Adam.

God is Eternal Reason. While the animals are of the earth and worldly, every created reasonable creature was made for God. But the beatific vision of God is so high, to live His divine eternal life is so transcendent, that he requires that the created mind must first become worthy of meriting the possession of Him in heaven. For that reason He created the angels away from Himself, giving them but a dim, cloudy knowledge of Himself. Before resting in the Deity, they were to show themselves worthy of Him. Led by the highest created spirit, Lucifer, "the Light Bearer," they fell away by their pride and rebellion, the sin in heaven upset God's works, and His original designs became impractical by the sin of the angels.

Then God began the creation of this world, and ended all His work with man. The members of the human race were

destined to take the "mansions" vacated in heaven by the angels' fall. Before the eye of God Almighty was the coming of His Son, His Christ, and Adam was an image of Him. Filled with wisdom as the head and father of the race, Adam was the most learned man who ever appeared upon this earth. He was in knowledge like unto his future Son, Jesus, who was filled with wisdom, for he was God. Adam was to be the teacher, the high-priest, the ruler, the emperor, over all his children. God always gives to each one the graces of his vocation, and therefore he filled Adam with wisdom. His learning was not got by long study, as we learn now, but it was infused into his mind by God Himself at his creation. He knew the use and the nature of each plant and animal, mineral, and living thing, and he called each animal by its name, calling out the name the moment he gazed upon them as in procession they passed by. "And the Lord God, having formed out of the ground all the beasts of the earth, and all the fowls of the air, and brought them to Adam, to see what he would call them; for whatsoever Adam called any living creature, the same is its name. And Adam called all the beasts by their names, and all the fowls of the air, and all the cattle of the field." [1] The moment he saw a thing he knew its nature and its use, and he gave it a name, which it bore, and which we still find to-day in the ancient Hebrew and the Babylonian languages.

Some few years ago Bar Simon, a priest from Babylon, "Simon's Son," the head of a tribe of 2,000 families, came and stopped some days with the writer. In his Mass-Book, containing the Liturgy of St. Thomas, the writer saw the letters of our alphabet turned in all directions,—side-ways and upside down. With emotion he gazed on that ancient Babylonian or Assyrian language, the parent of the great and ancient mother tongues of the nations, preserved still by the clergy of the Church, a living voice, as the Latin is still spoken by the priests. And the venerable old priest, the preserver of their traditions, like the patriarchs before the time of Moses, told the writer that each Sunday afternoon he gathers the children of his Christian tribe around him, and tells them the traditions and the teachings of their forefathers. In that way the writer could see how the teachings of the human race were preserved and handed down from sire to son, during the many centuries which elapsed from Adam to Moses, who first crystalized them in the first five books of the Bible.

Talking of these things with this priest from Mesopotamia,

[1] Gen. ii., 19, 20.

born under the shadow of the great ruins of the Tower of Babel, of Nineveh, and of Babylon, who was the depositary of the traditions of the Assyrian and Babylonian Christians, the writer pressed him for the traditional names of the animals which Adam gave them, as they passed by in that great and first procession as given in Genesis. As I called the names of the animals, he told me how to write them down in the language and letters of the western nations, so different from the Assyrian and Babylonian letters. Here they are, with the meanings of each word, showing that our first father was inspired, and knew the nature and the peculiarities of each animal,—proving that Adam's knowledge was far above and beyond the learning of any scientist or zoologist of our day.

He called the lion Aryah, "the king of beasts," a title which the lion bears to this day in every language spoken by man. The eagle he said was Nicherah, "the king of birds," which the peoples acknowledged in all ages. The whale was Nackah, "the king of fishes." The cow was Torah, "stupid," whence the Latin taurus, "a bull." The fox he said was Tahlah, "a trickster." The goose was Kazah, "stupid bird." The ass was Ckmatah, "an animal knowing nothing." Whence to call a man an ass is to say he knows nothing, and it has the same meaning as "you goose."

Adam called the tiger Numra, "always savage," for he was never tamed; the elephant was Phila, "faithful," "loving," "intelligent," hence the Greek, *phileo*—love; the horse he said was Sousyah, "rapid," "swift;" the dog was Calbah, "always faithful to man;" but while the cat was Ckutuh, "a robber," "a thief," he called the sheep Ayrbah, "innocent," and to this day the Latin and Greek word, Agnus, for lamb, means innocent. The mouse he said was Akoubrah, "an animal which digs holes in secret places," while the rat was Khildih, "that which destroys everything." Flies were Didsih, "bothering man," but the mosquito was Bactah, "a sucker of blood."

The goat he said was Geyran, because he is "faithful to man," and "rapid in flight;" the hen was Ctaitah, that is, "altogether beastly," for both she and her eggs are eaten, while she is seldom fed. The pig he said was Kouzarah, "like the devil," for he "ruins everything," and rests not till he destroys all growing things. Hence the hatred the Jews, Mohammedans, etc., bear for pigs. The hyena was Hotare, that is, "a digger in a graveyard;" the wolf was Divah, "a robber," while the crow was Lachekore, "unfaithful," for he did not return to Noe in the ark. The dove was Younah, "a carrier of good news," for he carried the branch of olives to Noe. The

rabbit was the Kirviche, that is, "a little animal which cannot defend itself;" the hawk was Corah, "the enemy of the little birds," on which it feeds; the owl was Ouy, "a bird that sees at night;" the flamingo was Backlan, "a brilliant bird;" the heron was Boynuzone, "making noise at night;" the duck was Ordacke. "making noise all the time;" the pelican was Cotane, "the bird of the desert;" the ostrich was named that "the running bird which cannot fly;" the camel was the Gamlah, "unforgiving," "the avenger," for he never forgets an injury. The frog was Piccah, that is, "having big ears;" the snake was Kovy, "a deceiver," for he deceived Adam and Eve, or it signifies one "who shows a thing," for he showed them the forbidden fruit. Still, because of the demon in him, or because of the poison, serpent means "fiery hot." We will refer to some of these names later in this work.

Adam, the name of our first parent, the name given him by God, in the Babylonian and Hebrew tongues means "a thinking being," or "mankind." That relates to his thinking soul. It also signifies "red earth," meaning his body. To this day the people of Mesopotamia, when they see a bank of red clay, say "look at that adam," that is, "see that red earth." It is applied to both men and women, seeming to say some think that they were of a reddish color. But we rather infer that it relates to the red color of flesh. Adam, then, means "the man," or, "of the earth," while Eve signifies "life," "the mother of the living." These terms, applied to our first parents, have come down to us in all the ancient languages of the nations. In Latin, homo, "man," differs but little from humo, "the earth." The Greek anthropos "man" means "the thinking being." The English word, man, comes from the Sanscrit, mna, "to think," in Latin mens. The Phœnecians called man Adam, Oadmun, "made of the earth." In Egypt man is said to have been made of the mud of the Nile. The ancient Peruvians hold that he was made of the dust, or of the earth, while the ancient Chaldeans and Babylonians said man was "he whom the earth produced." The Hebrews tell us that he was "he who sprung from the dust." In man's name, all nations seem to have preserved that original tradition given in the Bible of the creation of man from the earth.[1]

Adam was first made as a temple of the Holy Spirit, who dwelled within him. This direct union of his soul with God gave him a direct freedom from temptation, everlasting

[1] Lenormant Origin de l'Histoire, p. 39.

health, happiness, and immortality. He, with his whole posterity, would have lived in this life for a while, and after a time of trial, as a reward for their faithfulness, they would have been carried up into heaven, and there for all eternity they would have enjoyed the very life of God Himself. Man, both the individual and society, were raised up to the supernatural by the indwelling of God in the soul, and that was to continue to the end of the world.

God is not the author of misery, sufferings, and misfortune, nor does He delight in the woes of His creatures. He created each living being to have joy and happiness, according to its nature and its wants. He made man, and placed him in Paradise, in Persian "a pleasure park," and gave him leave to enjoy himself there without work or labor, allowing him to eat of the fruits and use the plants and animals for his living. He gave him only one command. That was to show him his dependence on God, and to remind him of his creation. He was forbidden to eat the fruit of only one tree which grew in Paradise,—all the others were his.

But we must stop to see what writers think about Eden. Where was this garden of pleasure situated? That has ever been an interesting question. It was watered by four great rivers, the Pison, "freely flowing," the Gihon, "the stream," the Hiddekel, "the running," and the Euphrates, "the bursting sweet," or "the life-giving." Men have ever supposed that if they could find or identify these four rivers, they could tell where Paradise was. Still many writers think that the garden of pleasure was a figure of the Church, enlightened by the four Gospels, of which these four rivers were the types and the emblems.

Every ancient nation preserved traditions of a former age of happiness, when men were happy and innocent, and from which their forefathers fell. But no monument of antiquity tells us the precise location of that garden of pleasure. Up to the present time, the Assyrian discoveries, the monuments of Babylon and the excavations on the sites of the great buried cities of the East, do not throw much light on the subject.

Sir H. Rawlinson places it at Babylon, which on the monuments is often called Gan-Duniyas, "the enclosure of the god Duniyas," in which he finds the word Gan, Eden transposed, that is "the garden of Eden," or "the park of delights." In Accadian, the language of the forefathers of the Babylonians, the Euphrates is called "the bending waters" because of the form of the river. They named the Tigris the Masgugar, "the current," the Tiggar, "the arrow," or the

Idikna, or the Idikla, "the rapid river,"—Hid signifying "river." The Phison is the modern Arahter, and the Gihon is the present Djuha, which waters Eridu,[1] and he says the city of Eridu, the present Abu-Scharein, is on the site of Eden. The religious hymns of the ancient Chaldeans and Accadians, found in the library of the palace of Ashurbanipal, king of Nineveh, tell us that there was "the garden of the gods," "the paradise of pleasure." Sir Henry only repeats the reasons given before by the learned Bishop Huet, of Avranches, and by certain other writers.

Prof. Delitzsch of the university of Leipsig tried to fix its site from the cuneiform inscriptions of Mesopotamia, and he issued a special book on that subject. He places the garden of Eden in the Mesopotamian plain, on the spot where later the great city of Babylon was built. According to him, the Euphrates and the Tigris formerly united near the city of Opis, then separated again towards the South. Two canals then ran through the country. They were first formed by the hand of nature, and they were the other two rivers of Paradise signified by the Hebrew, nahar, in Babylonian, naru, in Armenian, nahra, in Arabic, nahr, all words meaning "a canal," large or small, which once penetrated all parts of the Mesopotamian plains, and uniting at many points with the great Euphrates and Tigris rivers. In this plain later numerous canals were dug for the purpose of irrigation and of commerce. The largest were formed not by the hand of man, but by the overflowing of the rivers in prehistoric times. They were called the Phison and the Gehon, which with the Euphrates and the Tigris made the four rivers of Eden. Havila means "a circle," "a district," and the Septuagint and modern interpreters of the Bible agree that it comprised the southern parts of the valleys of the Euphrates and the Tigris, which after the flood were settled by the children of Chus, the son of Ham. That locality is often mentioned in the Bible under the name of Ethiopia, the race being taken often for the country.

Havila, therefore, which also means "the land of sand," is that southern part of the Chaldean plain bordering on Arabia, "the sandy desert waste," where the sons of Chus, destined for the continent of Africa, first settled, whose capital was Ur, of the Chaldeans, from which later came Abraham. In prehistoric ages, 3,000 before Christ, the sons of Chus, led by Nimrod, returned North in rebellion, capturing the regions given to the Assyrians, children of Assur, second

[1] Smith's Chaldean account of Genesis, p. 84.

son of Sem.[1] They built Babylon, Nineveh, Calneh, and the great cities, whose vast ruins now dot the plains of Mesopotamia. The Chaldeans themselves called this territory Kasda, "the region of the Kassites." Herodotus says they were Elamites. On the ancient monuments they are called Kasch, or Kisch, and in the Bible they are the Cushites, the sons of Cush, "the dark, swarthy man," sons of Ham. From these names later came Kaldi, whence our word the Chaldeans, meaning the inhabitants of Babylon. Havila was therefore on the west bank of the Euphrates, and Kush or Ethiopia was on the east, while Babylon lay to the north. Along the plains of these great rivers, we find a veritable garden of surpassing fertility, in which the cultivated common grains and vegetables still grew wild, while our domestic animals are there found still in a state of nature. In the Babylonian and Accadian tongues this great plain was named the Kar-Duniyas, "the garden of the god Duniyas." There, after the flood, the sixty-two families descending from Noe built the tower of Babel, and they called it "the Gate of the God Ill," alluding to the holy Hebrew name of God, Elohim, found in Genesis.

The noble rivers which water this great plain, the Euphrates and the Tigris, with their branches, the present Pallakopas and the Schatt-en-Nil, were called in the Bible the Phison and the Gehon.[2] These were the four rivers of Paradise. According to this theory, the garden of Eden was situated in the plain of Mesopotamia. The Schatt-en-Nil, thus called by modern Arabs, is a large navigable water-way, beginning at the left bank of the Euphrates below the site of Babylon, and watering the suburbs of the city of Erich, then entering again the noble river far to the south. The other canal, called in our day the Pallakopas, still washes the walls of the ancient city of Abraham, Ur, now Mughier, "the bitumined;" leaving the Euphrates just below the site of Babylon, it empties into the Persian gulf. That was the Phison, "the freely flowing" river of Genesis, while the Gehon, "the stream," was the other river of Eden, "the delight," wherein God first placed Adam. The present Schatt-en-Nil was formerly called the Arahtu, from the Babylonian root, arhu, "a way," "a road," while the Sumarians named it the Ka-hanna, also "the way," "the road." But G took the place of K in the Babylonian language, the mother of Hebrew, and therefore we have Guhan, almost the exact name Gihon or Gehon, given in Genesis as one of the rivers of Eden.

[1] Gen. x. [2] Gen. ii.

The word Eden, the name of the earthly paradise, comes from the Sumarian, edin, meaning "a meadow" in English, "a steppe" in Russian, a prerie in French, an illanos in Spanish, etc. Eden meant originally, not only a garden or a meadow of pleasure, as a park, but also a deep valley, which the Arabs now call Zor, a name they still apply to the great valleys and fertile plains of the Tigris and the Euphrates. In Assyrian it was seru, "a desert." Such is the most plausible among all the numberless theories given by the learned on the location of the earthly paradise, a question which has ever excited the curiosity of the learned as well as of the unlettered. But we conclude that the waters of the flood wiped out all traces of earthly paradise, and that its precise location will never be found. Even if we could point out where it was, that would not much aid us in the questions of religion.

Up to the present time we have not found the history of the fall of man, or the expulsion of our first parents from the garden in the tablets and monuments of the great cities of Babylon, of Nineveh, and of the plains of Mesopotamia. But we find hints of the great events. There we find the sin of the god Zu, for which he was deprived of the divine vestments, and the god Anu ordered him driven from the society of the other gods, and told them to kill him. Another collection of Assyrian tablets says that the people of the earth offended Anu, "the God of heaven," who ordered them struck by a pest, and by misfortunes caused by Lubara, "the god of disease." The cuneiform texts of the Accadian tell us of the Lord God of heaven and of the tree of life. The pictured tablets and cylinders on the walls of the palaces of Nineveh and of the other cities of Mesopotamia show us "the tree of life," with the Assyrian king, the heir of Sem, the high-priest of the human race, offering him sacrifices, while often above the tree is sculptured the emblem of the great Creator, God. The Assyrian monuments frequently show us sculptured "the tree of life," or "the holy tree of paradise," with priests at each side holding in their hands a pine cone, or an apple, and offering homage to this incorruptible tree, a cypress, or an unknown kind of tree which symbolizes the everlasting life of man by its incorruptibility. Often the tree is found sculptured on the sarcophi, and the stone coffins found at Warka, at Ur or Mughier, and other buried cities of the great fallen empires of Mesopotamia.

That mysterious tree has been recognized either as the cypress, the asclepias acida, the soma plant of the ancient Persians, the fermented juice of which was offered to God in

the days of the patriarchs, and still is used in the soma ceremony, of which we will later speak. All writers of note agree in saying that it is the tree of life, given in the book of Genesis, which grew in Paradise, a knowledge of which comes down in all the ancient traditions of the primitive races of men. Among the people of India it is "the tree of desires and of periods;" the Iranians, or ancient Persians said it was the Ardvi-Cura; the Sabians called it the Setarvan; the Hindoos named it the Haoma, all meaning "the tree of life;" among the Aryan races it is "the Soma plant," and its sap the amritam, "the liquor which gives immortality;" while the Greeks called its juices the ambrosia, the drink used only by the gods. In the Yacna, the sacred book of the ancient Persians, the product of the Haoma plant is said "to put away death." In representing this sacred tree, the Persians always carved above it the symbol of Ahura Mazda as the Babylonians did the symbol of Ilu, both corresponding to the Hebrew word Jehovah, the Almighty God of the Christians.

G. Smith, the learned Assyriologist of the British Museum, published many reproductions found on Babylonian and Assyrian bricks and cylinders, showing the temptation and the fall of Adam. One represents the tree bearing the forbidden fruit, with Adam on one side and Eve on the other, the tree between them, and the serpent near the woman, while both man and woman reach for the fruit which grows on the lower branches. The Assyrian and Babylonian inscriptions say that the demon Tihamat seduced the first man and woman. Often the palm is given by them as "the tree of life," and it is guarded by genii, represented by the winged human-headed bulls, lions, and mythological beasts sculptured at the entrance of the palaces of Assyria, Babylonia, Persia, the sphinxes of Egypt, as well as by the mythological animals of the ancient nations. The Assyrians, like the Hebrews, called them Cherubim, and they were the images grotesque of the Cherubim, whom God placed to guard the gates of paradise. In the cuneiform inscriptions they are named Kiribi, or Alapi, meaning, as in Hebrew, "they who grasp or hold fast." Sculptured golden images of the Cherubim guarded the ark of the covenant in the ancient tabernacle of Moses and in the temple of the Jews.

It is surprising that this tradition of the Cherubim at the gates of paradise had come down through all these nations of antiquity long before a line of the Bible had been written. They were held as sacred emblems of the supernatural beings

who stood at the gates of paradise. They were not simple ornaments or representations, but of beings of supernatural power, closely united with religion, representing in a material form the Cherubim, or the angels who guarded the palaces and persons of the great kings of Assyria, of Babylonia, of Persia, etc., who had preserved the authority of Adam over their subjects, as the inscription of Assaradodon, king of Nineveh, tells us. The winged lions at Babylon were named nirgalli, "good lions," or "lions of good principles," types of the god Nirgal, the god of war. Those at Koyundjik, erected by Sennacherib, have idiographs of God, with alapu, "the bull," and sidu, "the idol." The flaming sword, which the Bible says the Cherubim held in their hands at the gate of paradise, is represented by the lightning in the hand of the Assyrian god Bin, and by the thunderbolts in the hand of Jupiter, father of the gods among the Greeks and Romans.

According to the traditions of the human races, as given by the inspired pen of Moses in the first chapters of Genesis, the tempter came, deceived our first parents, and they fell. Lucifer, "the shining one," was thus called before he fell from heaven; then he became Satan, "the hater." While he loved God in heaven, he lightened up the heavenly spirits before him with the brightness of the Reason of God, shining down on him and on them. But when he rebelled, he was filled with hatred against his Creator, and from Lucifer, "the shiner," he became Satan, "the hater." This demon came in anger, and, filled with jealousy, he took possession of a serpent, "hot," "fiery," because of the burning deadly poison of its bite, representing how sin kills the soul. Bent on wickedness, because he hated God, the devil came to Eve, and not to Adam, for the latter was filled with knowledge to teach his children, and he would have known better. To deceive her, he told her that if they did eat of the forbidden fruit "they would be as gods, knowing good and evil." [1]

He tempted first the woman, "the womb man," for she too is a man, the female man, made also to the image and the likeness of God, for that image of God is in the soul, not in the body. Adam loved her, and sensual love is a blind passion, clouding reason. Therefore, listening to his wife, Adam also took and ate the forbidden fruit.

Then God cursed the earth. He condemned man to labor all his life, for wealth and pleasure dry up religion, while toil, sorrow, and miseries draw men towards God and the oth-

[1] Gen. iii.

er world, where alone he finds rest and peace, which he finds not here below in earning his bread with the sweat of his brow.

If God had left mankind happy, as He created them, they would become so puffed up with pride and laziness that they would become as rebellious as the fallen angels. Sufferings draw men to God. And in His mercy and love God condemned man to misery and labor, that he might turn the children of Adam from this world towards heaven, his home. For that reason God drove them out of the paradise of pleassure, or, as it means in Persia, "the Park," to labor for their living. Before the gates of the Garden, God placed the Cherubim, "grasped," "held fast," for they ever hold fast to the Divinity, which they see face to face in the beatific vision.

When in fear and trembling our first parents heard the condemnation of their sin, they lost all hope of forgiveness, till they listened in awe, hope, and faith, to the beginning of a new revelation, an outpouring of mercy—the promise of a Redeemer, "I will put enmities between thee and the woman, and thy seed and her seed, and she shall crush thy head."[1]

Around that promise clustered all the revealed truth given to Adam and the patriarchs, which comes down to us in the traditions of the early nations. It was the one bright star in the total gloom which lighted up the acient nations in every land into which the children of Adam wandered. All nations expected His coming. Woman was everywhere degraded, for the tradition of the fall of man by and through a woman had come down from sire to son, and only at the birth of Christ from a woman did she take her place as the companion and the equal of man.

Then God began the dealings of mercy with man. In the rigors of His justice, before the fall, the first sin would have plunged each soul into the instant death of the body, and the fatal damnation of the soul. God taught Adam and Eve how to make clothes. He showed them how to till the soil and raise crops. He blessed their marriage, that first and fundamental agreement and contract among human beings. So as not to become sordid and worldly. He told them to keep each seventh day in memory of the rest of God after the creation. He instructed them in their prayers, and told them how to gain forgiveness for sin by turning their hearts towards Him in hope of the Redeemer. He showed them how to prefigure the death of this Redeemer by putting to death and sacrificing animals, whose blood and death would

[1] Gen. iii. 15.

typify the death of the God-man, who was to come and reconquer the kingdom of God on earth, lost by sin. Each Sabbath day, as tradition says, Adam offered bloody sacrifices to God, as figures of the Crucified, who was to come down from heaven and be born of woman. That was the first religious ceremony.

But what is a sacrifice? Man knows he comes from God, for He created him, sustains him, and He will reward or punish him according to his works. God is the author of his being, and to God belongs all he has, even his very life. But man sinned, and that stands in the way between him and his God, to whom he owes his life and all he has. But it is not allowed a man to take his own life, and sacrifice himself to God for sin. For that reason he takes another living thing, an animal dear to him, and offers it in the place of his own life, in testimony of God's supreme authority and dominion over him.

Sin is an offence against an infinite Being, in that really requiring an infinite punishment. But no creature can bear an infinite punishment,—infinite in pain or suffering,—it must be infinite in duration, in length, to satisfy the justice of the infinite Being offended. Therefore God's justice demanded that man with all his children be condemned to everlasting torments. But the mercy of God steps in and offers His Son to become the Victim of the world. He was the infinite Person, the God-man born of a woman, who was to offer His life for the sins of His brethren, and God's words to Adam and Eve contained the promise of a Redeemer, who was to crush the serpent's head.

Hope revived in the hearts of Adam and of Eve. But to prefigure this Victim who was to be born of a woman and come and die for man, God ordained that His death was to be typified and foretold by the sacrifice of victims,—living animals offered the Deity on altars,—and that tradition came down through all ages and in nations to the time of Christ, for in every nation there were sacrifices offered in honor of God, typifying the future death of the Redeemer. That primeval revelation had become corrupted among all nations, the Jews alone excepted, but the germ of truth was there.

The blood of the slaughtered victims typified and foretold the Victim of Calvary, representing Him to the nations from the very beginning of the world. Therefore He is called "the Lamb slain from the foundations of the world."[1] In

[1] Apoc.

Greek the word for lamb means "pure," "holy," "innocent;" meaning Christ the innocent, so well was this idea impressed on all nations coming down by tradition from the days of Abel and of Cain.

In Hebrew, sacrifice means "a slaughter," "an animal immolated." In Latin it comes from sacrificium, "a holy action" of religious worship, for it was the supreme act of divine worship and adoration amongst all nations and peoples in every part of the world before Christ. The victim was killed in honor of God, and to prefigure Christ's death by drawing its blood. Its blood was called sanguis among the Latins, and dam among the Jews and Babylonians. San means holy among all the Aryan races,—the children of Japhet. From that san comes Sanctus, "holy;" sanus, "health;" sanctity, "holiness," and many such words among the Greeks and Romans, in the Sanscrit, "the holy," "the perfect writings," and among the ancient peoples of India. From the very days of Adam blood was holy, for it prefigured the blood of Christ. The blood of Abel cried to Heaven for vengeance against Cain, his murderer. The blood of the victims among the pagan nations was offered to God, for it was holy, because originally it typified the bloody sacrifice of Christ. A sacrifice is the offering of a visible thing, destroyed by a regular minister, an action signifying God's supreme dominion over us, and our subjection to Him. Sacrifice ever was the supreme act of religion. The minister offering it was called the priest. Some kind of a sacrifice was the foundation of every religion of the ancient world, showing that the idea had come down from Adam and the patriarchs. Around that central hallowed ceremonial grouped all the other religious rites, and it was so engrafted into the religious customs of all nations, so much so that Porphyrius, the Roman, wrote a book against it.

How a painful and bloody death of an animal, a disgusting and horrid spectacle of a slaughter, could have been invented by any one as a pleasing offering to the Deity no one ever thought. But we know that we first find it mentioned in the Bible in the sacrifices of Cain and Abel, and we know that no ancient nations ever existed which had not their sacrifices, corrupted, it may be true, but the germ of truth was there; that sacrifice was typical and representative of the bloody death of Christ, which was later to take place on the cross for the sins of mankind. When the apostles went forth from Jerusalem to convert the pagan world, they recalled the sacrifices the nations offered to idols as the remains of the original revelation given to Adam.

When God made a covenant between Himself and the race of Abraham, the Jews, we find it called in Hebrew Carath Barith. Tracing these words to their original roots we find Carath means "to strike," "smite," "stab," "kill," while Barith signifies "to eat," "purify," "make clean." By these deep, mysterious meanings God revealed to His people that He would reconcile mankind, wipe out his sin by having His Son "killed," "stabbed," to "make clean" His people, who would "eat" Him.[1]

Blood was declared holy from the time that Abel's blood cried to heaven,[2] as a type of the blood of Christ, whom he represented. That came down through all the ancient nations. In Latin it was called sanguis, the root of which, san, is the foundation of such words as Sanctus,—holy,—sanctify, saint, etc. Sin was wiped out by the blood of the victim sacrificed, or "made holy." Following the law of Moses to the door of the tabernacle, the Jew brought his beast to be sacrificed for sin, which in Hebrew was called Ashen, that is, "sin." At the door of the temple the priest drew the blood of the victim offered for sin, which entered not the temple, for Christ, whom the animal prefigured, was killed or crucified, outside the walls of Jerusalem, and there, by His atonement on the cross, He purified the whole world by His blood.

Coming down the ages, therefore, we find that primeval revelation of bloody sacrifices given to Adam to typify the blood of Christ. We find that among all nations that blood was ever held as sacred, because it represented the blood of Calvary's Victim promised to Adam and to Eve. That idea runs through all the ancient religious rites of the nations before the time of Christ, and the first council of the apostles at Jerusalem respected it, and enacted that converts coming from the pagan nations should not eat blood. There to the door of the temple the Jew brought his Ashen, "his sin," and slayed it as a sacrifice for his sin. Among the Romans the victim offered for sin was also called the fœdus, "polluted," "the unclean." It was the same among all the nations of the ancient world. Their offerings for sin were considered as polluted and unclean, a type and figure of the filthiness of sin.

The Old Testament was written by the Holy Ghost as a preparation for the coming of Christ and for the preaching of the Gospel. What typified Christ only is given, while the historic fact or the personage who did not typify Him and His

[1] Gen. xv. 18; Isaias xlii. 6; Zach. ix. 2; Hooke: *De Vera Relig. Antiq. Doc. Christ.* P. II., Relig. Rebis n. 5.
[2] Gen. iv. 10.

advent was left out. Therefore the Bible is not a complete history of the human race, nor is it a book of science, nor a work of precise dates. It was written by the Spirit of God for His Son. It contains only complete matters of faith and of morals. Only in matters, then, of belief and of practice, will we find it perfect.

Adam and Eve had many children, but their names are not given in the sacred texts, for they related not to Christ, or to the founding of the Church. Thinking of the promised Redeemer, Eve called her first-born Cain, "acquisition," for she supposed she had brought forth the promised Saviour. She named the next Abel, "passing away," in memory of the curse of death pronounced on them for their sin. "For dust thou art, and into dust thou shalt return." [1] The children of our first parents married their brothers and sisters, for that is not against the natural law, as is the union of members of a family with their parents. Cain married his sister Ripha.[2] So say the traditions of the Hebrews. Before the Christian era, brothers and sisters married, and to this day, among the Mohammedans, half-brothers and half-sisters may marry. The civil law and the Church now forbids such weddings.

Cain first became a farmer, prefiguring the Jewish husbandmen of Palestine, "the promised land," before they were scattered to all nations after the death of Christ. Abel became a shepherd, and kept his flocks, because he was a type of Christ, the Shepherd of our souls. "And it came to pass, after many days, that Cain offered of the fruits of the earth gifts to the Lord. Abel also offered of the firstlings of his flock, and of their fat. And God had respect to Abel and to his offerings. But to Cain and to his offerings He had not respect, and Cain was exceedingly angry." [3] Learned men who explain the Scriptures say that God rejected the offerings of Cain because he did not sacrifice living animals, whose blood would typify the blood of Christ, as God had commanded, and as Abel did, for he offered "of their fat." [4] The traditions of the Babylonians say that Cain offered the poorest and most worthless fruits and products of his farming, because he was stingy, while Abel offered the "firstlings of his flock," [5] that is, the very best animals he raised. In a fit of jealousy Cain killed his brother. That was the first death and the first murder, the type and the beginning of all the wars and murders which have since afflicted the human race.

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[1] Gen. iii. 19. [2] Dutripon.: Con. S. Scripturæ quoting S. Chrysostom.
[3] Gen. iv. 3-5. [4] Gen. iv. 4. Melchior: Canus *De Locis Theologicis*. [5] Gen. iv. 4.

Abel signifies "sorrow," according to Josephus,[1] for he was the first member of the human race to die, and the death of friends brings the most acute sorrow. The innocent Abel was a type and a figure of Christ put to death by His brethren, the Jews, when they cried "Crucify Him." [2] Cain represented the Jews, and therefore God drove him forth from that land, as later he drove the Jews from the promised land of Palestine, when Jerusalem was captured by the Romans under Titus. Josephus says that God did not kill Cain, as every murderer is guilty of death, because before he had offered sacrifice. [3] "However, he did not accept of his punishment in order to amendment, but to increase his wickedness; for he only aimed to procure everything that was for his own bodily pleasures, though it obliged him to be injurious to his neighbors. He augmented his household substance with much wealth by rapine, he excited his acquaintances to procure pleasures and spoils by robbery, and he became a great leader of men into wicked courses. He also introduced a change in that way of simplicity wherein men lived before, and was the author of weights and measures..... He first of all set boundaries about lands, he built a city and fortified it with walls, and compelled his family to come together to it." [4]

Prefigured by Cain, to this day the Jews are wanderers over the earth, living in cities, engaged in trade, seldom or never cultivating the earth, because for them the earth is cursed; without a country or a stable residence, persecuted in all lands, a mark on them which all men see, exiles from their holy Palestine, the land once "flowing with milk and honey." [5] The Jews, besides, are living testimonies of the truth of the Old Testament, to all the nations and races of men upon the earth to-day. The revelation of God was taken from them, because they killed Christ, their brother, and given to the other races, called the Gentiles.

The names of the other thirty-three sons and twenty-three daughters of Adam are not given, for they did not typify Christ like Cain and Abel.[6]

"And Cain went out from the face of the Lord," and dwelled in the land of Nod, that is "wandering." He was filled with despair: "My iniquity is greater than I may deserve pardon." [7] He never repented or asked forgiveness.

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[1] Antiquities of the Jews, Book I., Chap. ii., n. 1. [2] Mark xv. 13.
[3] Antiq. of the Jews, B. I., C. ii., n. 1. [4] Josephus, Ant., B. I., C. ii., n. 2.
[5] Exod. iii. 8. [6] Old Tradition given by Josephus, note to Chap. ii., Antiq.
[7] Gen. iv. 13.

God cursed the earth for Cain in a special manner: "When thou shalt till it, it shall not yield to thee its fruit. A fugitive and a vagabond shalt thou be upon the earth." [1] For the land of promise, Palestine, before the time of Christ, was a "land flowing with milk and honey," [2] a country of wonderful riches, fertile, and well watered. But from the time of Christ it has been mostly barren and dried up. The Jews never since succeeded as farmers. They are traders in large cities, engaged in every branch of business, but they are never tillers of the soil, fulfilling the word of God to their original type.[3] Cain first built a city, that is, "an inclosed place," which he called Henoch, that is, "tuition," or "a teacher," for the country people are taught by the people living in cities even up to the present day, and still the Jews whom Cain represented live for the most part in cities engaged in business. The Christian religion they will not receive. The revelation given to their fathers, at the death of Christ was taken from them for their sin of murdering Christ, and given to the other races of Adam, called the Gentiles. But in the last ages of the world the Jews will be converted and receive again the revelation, and be redeemed by His Son. Till that time comes they are to be wanderers over the earth, scattered among all nations, each as a sign and a standing warning to the nations or the people, or the family of earth who give up the faith; to show all men that there was a revelation given to man, that the Bible was not written in modern times. The Jewish nation, therefore, is a living, historic Bible for all the other nations of the earth.

Eve means "life," or, "life-giving," because the mother fosters life. She called her other son Seth; that means "compensation," for he was given in the place of Abel. Or it means "a sprout," for from him was born a race of God-fearing people, who preserved the faith and the original revelation given to Adam; while the children of Cain lived without faith or morals. Their chiefs were called "giants," that means "mighty," "strong ones," for they were powerful chiefs, heads and fathers of numerous families and nations. They were violent, without laws, monsters of cruelty, living in their degraded savagery, children of a man who murdered his innocent brother. Some think that they were also of great stature, and physically powerful men. The whole world then was divided into two factions,—the families of Seth and of Cain. The children of Seth first began to use certain forms and cer-

[1] Gen. iv. 12. [2] Exod. iii. 8. [3] Gen. iv. 12.

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emonies in their sacrifices and in their worship of God. They ever lived pious, holy lives, fearing God, keeping the natural law, following the dictates of conscience, believing in the coming of the Redeemer, promised to their grandfather Adam. Because of their holy, religious lives, they were called "the sons of God." The descendants of Cain were wicked, infidels, and worldly men, monsters of iniquity and cruelty, and therefore they were called "the sons of men."

Up to this time the lesson given by God in the creation of Eve for Adam, one wife for each man, had been followed by their children. But one of the sons of Cain, Lamech, "the overthrower," "a wild man," overthrew the marriage relation instituted by God, and married two wives, the first being Ada, "pleasure," and the other Seila, "protection," "a screen." Well was he named "the wild man," "the overthrower," for he established polygamy, a plurality of wives, which became the curse of the human race, and which exists to our day. Ada was the mother of Jubal, "the player," who invented musical instruments, and of Jabel, "moving," for he was "the father of such as dwell in tents, and of herdsmen."[1] Sella was the mother of Tubalcain, "Cain's helper," the teacher of workmen in metals, the Vulcan of the Greeks and Romans.[2]

Enoch, "the teacher," "the prophet," who belonged to Seth's race, was the teacher of the people before the flood, as Christ was the teacher of mankind after the flood. As a figure of the latter, he was taken up into heaven like Christ, and like Him he will come again at the end of the world. His father was Jared, "the descending," for through him from Adam descended the true religion which his son preached.

Malaleel means "God is splendor." He was the father of Methuselah, "the man of spring," who was the father of Lamech, "a wild man." He was weary of work and tired of the persecutions of the men of the line of Cain, and he called his son Noe, "rest." Noe, therefore, was the direct heir of Adam through the line of Seth. Following the rule of the first-born, he was the king and priest of the whole human race. Methuselah, his grandfather, lived 243 years with Adam, and Sem, the eldest son of Noe, lived with Abraham, and taught Isaac. Under the name of Melchisedec, Sem received the tithes from Abraham, because he was the eldest son of Noe, the great high-priest of the whole human race.[3] Sem, called Melchisedec, built Jerusalem, which he called Salem, "peace," to which Abraham later added Jireh, "the city,"

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[1] Gen. iv. 20. [2] Smith's Dictionary of the Bible.—Tubalcain. [3] Gen. xiv. 18-20.

or, "the fortress," whence Jerusalem is the "city of peace," from which came forth into all nations the peaceful preachings of the Gospel of love and good-will to all men.[1]

The men descending from the house of Cain were like their father, bad men and wicked, given to all kinds of cruelties. The children of the line of Seth, called "the sons of God,"[2] because they were good and religious, they married into the other race, and begat children of sin, whose wickedness was so great that they were monsters of cruelty, and called "giants."[3] The whole race was becoming corrupt, when God told his high-priest, Noe, to make an ark about the size of one of our largest steamships, into which, with his family, he gathered males and females of all the birds and beasts of the world. Then God baptized the world with the waters of the flood, destroying the sinners, so that a new race of God-fearing men might come forth from the family of Noe.

Every one knows the story of the flood, and therefore we will not stop to describe it. The traditions of the Babylonians and other Orientals tell us that the salt waters now in the sea as once surrounded the earth like the rings of Saturn, that they broke and fell upon the land, causing the deluge. After they had flowed into the oceans, the waters dried up, and Noe and his family came out of the ark. From that one family with his three sons came all the nations of the earth.

The names of the patriarchs before the flood, as signified by their Hebrew names, form one of the most remarkable things ever given in any literature, and we must conclude that these names were given them by the Holy Ghost, to reveal to all future ages the Son of God.—Christ,—the Seed of the woman, who was to crush the serpent's head. Let the reader carefully ponder on the following:

Adam	signifies	in	Hebrew,	Man in the image of God.
Seth	"	"	"	Substituted by.
Enos	"	"	"	Frail man.
Caanan	"	"	"	Lamenting.
Malaleel	"	"	"	The Blessed God.
Jared	"	"	"	Shall come down.
Henoch	"	"	"	The teacher.
Methuselah	"	"	"	His death shall send.
Lamech	"	"	"	To the humble.
Noe	"	"	"	Rest, or consolation.

[1] Smith's Dict. of the Bible.—Jerusalem. [2] Gen. vi. [3] Gen. vi.

Now putting these meanings of the patriarchs' names, as given in Gen. v., the names of the princes, priests, and rulers of mankind before the flood, each represented in his life more or less the Saviour of mankind, we have the following remarkable sentence:

"Man, in the image of God, Substituted by Frail man, fell. Lamenting, The blessed God Shall come down, The Teacher. His death shall send To The Humble Rest or Consolation."

Putting the names of the patriarchs together as they read in the original Hebrew, we make of them a revelation of the creation, the fall of man, original sin, penance for sin, the Incarnation of Christ, the preaching of His Gospel, His death and atonement, and the rest and consolation for the human race as the result of His death—and these are the primary truths of the Christian religion. The reader must say that this was a remarkable revelation of the coming of the Saviour, written as it were, in the names of the patriarchs before the flood. Who will say that the Bible was not written by the Holy Spirit?

Moses, who wrote the first five books of the Bible, seems to have used two versions for the first part of Genesis, according as the Hebrew vowels are given, in one of which the word Elohim is used for God, and in the other was the word Jehovah. Elohim is the plural for Eloi, and Jehovah the singular name for God. But he made use of the traditions of the Hebrew people, acting according to the customs of the East. Even to the present day traditions are delivered by word of mouth, and carefully guarded by the head of the tribe or the priest as in the days of the patriarchs they were as authentic as the written word.

We stop to give some of the remarkable traditions of the human race regarding the flood, stories which we trace back till we find them lost in the twilight of the history of every race, people, tribe, and tongue. The fragment of Berosus, the most ancient historian of the Chaldeans, tells us that Noe, whom he calls Xisuthrus, the Deity, Kronos, told and warned him of the flood in much the same terms as given in the Bible. He told him to "write a history of the beginning, course, and end of all things, and to bury it in the City of the Sun at Sippara, in Mesopotamia; then to build a vessel and to take with him into it his friends and relations, to put on board food and drink, together with different animals, birds and quadrupeds, and that as soon as he had made all arrangements, to commit himself to the deep," etc., giving the chief outlines of the Bible narrative. Recently cuneiform in-

scriptions dug up at Babylon and Nineveh, translated by George Smith of the British Museum, give nearly the same details as the Bible regarding the flood. We find in the Babylonian account that when the waters covered the earth, the dove was sent out, the ark rested on a mountain. Noe, or Xisuthrus, built an altar and offered sacrifices to the gods. He then dug up the historic records at Sippara, from which perhaps Moses derived the records he wrote down in the first book of the Bible. Yet these records may be the Book of Enos, which authors claim the first prophet wrote.

Noe or Xisuthrus then was taken up into heaven, and God told his children to return to Babylon and dig up the records of the world before the flood, which Noe had buried there.

Abydenus, giving the version of Eupolemus, quoted by Eusebius, says: "Babylon owes its foundation to those who were saved from the deluge. They were giants, and they built the tower celebrated in history." The Phœnecian mythology gives an account of the victory of Pontus, the sea, over Demarous, the earth. We find the traditions of pagan nations coming down from Adam and from Noe in the Sibyl oracles, and these prophets of the Gentile nations, give us the traditions of the flood. They say Kronos, Titan, and Japhetus ruled the world after the deluge, each taking a separate part to himself and remaining at peace till after the death of Noe, when the first two engaged in war with each other.[1] The Phrygians have a story of King Annakos, or Nannakos, that is, Enoch, who ruled in Iconium. Reaching the age of 300 years, he foretold the flood, and he wept and prayed for men, seeing the ruin which was coming on them for their sins. Even as late as the reign of Emperor Septimius Severus, a medal was struck at Apanea, which city was at first called Kibetos, that is, "the ark," as it was supposed the ark had rested there. These medals represent the ark as a square vessel, floating on the waters, with a man and woman in it, a bird resting on the roof, and another bird, like a dove, bringing a branch in its talons, while on the ark are the Greek letters No, that is, Noe.

Lucia says that the Syrians[2] show a great chasm in the earth near Hierapolis, "the city of the sun," into which they supposed the waters of the flood drained after the deluge. The ancient Persians had a tradition that, "the world having been corrupted by Ahriman," the Persian name of "the devil," "it was necessary to bring upon it a universal flood of water, that

[1] Smith's Dict. of the Bible.—Noe. [2] De Dea Syra.

all impurity might be washed away. The rain came down in drops as large as a bull's head, the earth was under water to the height of a man, and the creatures of Ahriman were destroyed." [1]

The Jesuit priest, M. Martinius, says that the Chinese story of the deluge is very like that of the Bible. According to their way of figuring, it took place 4,000 before Christ. They say that Fah-he, the author of their civilization, escaped from the flood, and he appears afterwards in the renovated world, attended by seven persons,—his wife, his three sons, and three daughters,—by whose intermarriage the whole world was peopled.[2] In one of the Buddhist temples in China is a scene in beautiful stucco work where Kwan-yiu, the Goddess of Mercy, looks down on the lonely Noe in his Ark floating amid the raging waters of the flood, while dolphins swim around, and a dove with an olive branch in its beak flies towards the vessel.[3]

The traditions of India appear in various forms. One of them says that Brahm, "God," taking the form of a fish, appeared to the pious Manu, as Noe was called, and took him to the banks of a river, later to the Ganges, and then to the ocean, where he told him of the flood which was to come. There he instructed him to build a ship, and put in it all kinds of seeds and the seven Rishs, or "holy persons." The flood then covers the whole earth, Brahm appears in the form of a fish, the ark is made fast to him, and he draws it for many years, till at last it rests on the highest summit of the Himalayan mountains. By favor of Brahm, Manu, or Noe, creates a new race of men, called Manudsha, that is, "born of Manu."

The Puranic and Persian legend is disguised by eastern imagery. The traditions of the Brahmas is that Manu, their Noe, landed after the flood to the north of the great Himalaya range of mountains, and crossed over into India. The account given in the Koran of Mohammed is partly taken from the Bible, and in part from the ancient traditions of the Persians and other Aryan races of the Orient.

Even the American Indians had traditions which bear a close resemblance to those of the Asiatic peoples, from whom they descended. The Cherokees have the same as that given relating to Manu, except that a dog renders the service which the fish does to him in the Indian legend. The dog told Manitou that only by throwing him into the water and making a boat would he be saved from a great flood. It rained

[1] Quoted by Smith in Dic., etc. [2] Hardwick. Christ and other Masters, III., 16.
[3] C. Gutzlaff on Buddhism in China.

so hard as to overflow the whole land, and the man and his family escaped in the boat, and from them the earth was again populated.[1]

Humboldt says: "Of the different nations that inhabit Mexico, the following had paintings resembling the deluge of Coxcox, namely, the Aztecs, the Mixtecs, the Zapotecs, the Tlascaltecs, and the Mechoacans, the Noe, or Manu, of these nations is termed Coxcox.....He saved himself with his wife in a bark, or according to other traditions, on a raft. The painting in the temple of the Aztecs represents Coxcox in the midst of the waters, waiting for a bark. The mountain, the summit of which rises above the waters, is the peak of Colhuacan, the Arrarat of the Mexicans.....the men born after the flood were dumb, the dove from the top of a tree distributed the tongues represented under the form of small commas." Coxcox, whom some call Texpi, embarked in a spacious acalli, with his wife, his children, several animals, and grain. When the Great Spirit ordered the waters to withdraw, Texpi sent out from his bark a vulture....This bird did not return on account of the carcasses with which the earth was strewed. Texpi sent out other birds, of which the humming-bird alone returned, clad with leaves. Texpi seeing that fresh verdure covered the soil, quitted his bark near the mountain of Colhuacan."[2]

Every tribe of the American Indian had its tradition of the flood, and they all agree in the chief points that it happened at the time of the first man, that by it all but one family were destroyed. These accounts agreed so well with that given in the Bible history, that the Spaniards were so astonished that they believed that the apostle St. Thomas came and preached the Gospel in Mexico, and in parts of South America.

The Fijii Islanders say that after these islands had been peopled by the first man and woman, a great rain took place, by which they were all drowned. Then appeared two large canoes, one bearing Rokola, the god of carpenters, and in the other his head workmen. These boats picked up eight of the people, and kept them on board till the flood subsided, when they landed them at Mbenga, by whom the Islands were afterwards peopled. They always kept a large number of canoes ready for any other flood which might come to destroy again the whole human race.

The Greeks had two versions of the flood, one associated with Ogyges, or Noe, the other more in detail with Deucalion,

[1] Schoolcraft: Notes on the Iroquois, p. 358.
[2] Vues des Cordil. et Monum. de l'Amerique, p. 226.

or Noe.[1] It is given a more definite shape by Ovid.[2] They say that the flood was necessary because of the great wickedness of mankind, and that the one good man, Deucalion, escaped with his wives, his children, and the animals which he had put in the ark or chest, "larnaka," the Greek for ark or chest. Plutarch mentions the dove which Deucalion sent out to see if the waters which covered all the mountain-tops had ceased on the earth. Aristotle speaks of a great flood at Dodona. Every ancient people supposed that the flood was only local in their country. We fail to find an ancient people whose traditions do not speak of the flood, as well as of the primeval state of innocence and justice from which man fell by sin, and they say that it was the sins of mankind which caused the flood. We give these traditions to show how important matters like the creation, the fall of man, necessity of sacrifices, come down from the very origin of our race, and spread to every land and clime under the sun.

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[1] Pindar: Olymph., IX., 37, ff. [2] Metam. I. 260.

NOE FORETELLING THE DEGRADATION OF HAM'S RACES.

CHAPTER III.

NOE BLESSING AND CURSING.

AFTER the flood the ark rested on the mountains of Armenia, the Greek form of Ararat; in Hebrew "the holy land," or "creation."[1] Up to that time the three sons of Noe were childless. But during the sacrifice of the burned victims which Noe offered after the flood, which typified the future sacrifice of the cross, God renewed His blessings on marriage, which He had first pronounced on the union of Adam and Eve, saying, "be fruitful;" "increase and multiply and fill the earth."[2] Because of that blessing, the three sons of Noe,—Sem, Ham, and Japhet,—became the fathers of numerous sons, the heads and fathers of nations, whose names are given in Gen. x. The word nation comes from the Latin, natus, "born," for the early nations came from these grandsons of Noe, and therefore the people of a race resemble each other even to our day, for they are all of the same kindred, or stock, which descended from one of these great patriarchs, grandsons of that sire of the whole human race, Noe, then the father, king, and priest of mankind.

This sacrifice represented the death of Christ. But Noe offered another sacrifice of wine, typifying the last supper of our Lord. At it happened an incident which impressed its consequences on the three races, and degraded and elevated the three great lines of nations coming from these three sons, Sem, Ham, and Japhet, the yellow, the black, and the white races of men. The traditions of that event are still held by the Orientals as well as by the Jews. Josephus says: "When the fruit was ripe, and he [that is, Noe] gathered the grapes in their season, and the wine was ready for use, he offered sacrifice and feasted; and being drunk, he fell asleep, and lay naked in an unseemly manner. When his youngest son saw this, he came laughing, and showed him to his brethren."[3]

The account given by Moses in the inspired pages of the

[1] Gen. viii. [2] Gen. ix. 1. [3] Josephus, Ant., c. vi., n. 3.

Bible is as follows: "Noe, a husbandman, began to till the soil, and planted a vineyard; and drinking of the wine, was made drunk, and was uncovered in his tent. Which when Ham, the father of Canaan, had seen, to wit, that his father's nakedness was uncovered, he told it to his two brethren without. But Sem and Japhet put a cloak upon their shoulders, and going backward, covered the nakedness of their father, and their faces were turned away, and they saw not their father's nakedness."[1]

This was both a mystery and a prophecy. Noe did not know the strength of the wine. It was the first type of the last supper of the Lord Jesus offering bread and wine, of the Mass. The sleep of Noe was typical of the sleep of Jesus in His death upon the cross. He was crucified nude, and the Jews mocked Him, and they received the curse of His death and of His blood on themselves and on their children.[2]

Noe did not curse his son, Ham, for before that time God in heaven had blessed his three sons, and the high-priest Noe could not reverse the act of God Almighty's benediction already given. But he cursed Canaan and his children, for Canaan first showed to his father, Ham, the nakedness of his grandfather, Noe. All this was done to foretell the curse still resting to this day on the Jewish nation, and on their children, for mocking Christ at His sleep in death upon the cross.

Noe, high-priest of the human race, prefiguring Christ dying and rising from the dead, blessed and cursed the three races to be born from his three sons. Speaking by the Holy Ghost, Noe shaped the graces and gifts, God-given to the nations.

The malediction fell with all its force on Canaan, son of Ham, for the young man first saw his grandfather's nakedness, and mockingly showed it to his father.[3] From that came the olden custom of priest and prophet blessing the people, and the benedictions given in every religion. They followed the example of God, who blessed Adam and Eve, and Noe and his sons after the flood. Ham had secretly given himself up to the lustful practices of the race of Cain, destroyed before the flood. In place of having the natural virtue of modesty to cover his father, he mocked him, and the curse of immorality fell on his whole race, especially on his son, Canaan, "the low," which later appeared in the disgusting wickedness of his descendants, who built Sodom

[1] Gen. ix. 20-23. [2] Math. xxvii. 25.
[3] Huetius Vet. & Nov. Testament: Palal. C. clxx., n. 3.

and Gomorrah, and the five cities destroyed by fire. The most revolting sin of immorality is sodomy, thus called from the city where it was practised. Filled with the Holy Ghost, the great patriarch Noe rises from his sleep, and utters prophetic words, which his children in every nation have ever felt, and which determines and shapes the movements of the nations of the earth even to our day.

Grace is a free gift of God, and He gives it to whom He wishes. All graces, both before and after the coming of Christ, were purchased by His blood. Here, in this remote age, when the world was new, and the earth had scarcely dried from the washings of the flood, here we find in the words of the high-priest Noe, sentences of power, opening and closing the graces of heaven to the races and the nations born of the three sons of the holy patriarch. The Spirit of God, dwelling in the father of men, Noe, the Seer of the ages, God the Inspirer of the Scriptures, speaks by his lips, and shapes for all time the great movements of the three branches of the human family,—the yellow, the black, and the white races of mankind.

The red and yellow nations of Asia are stagnant. They progress not. They are as they were 4,000 years ago. Their minds are stagnant. They are unprogressive, immovable. They do as their forefathers did before them. Conservatism covers them like a pall. The dark races of Africa still are steeped in the deepest degradation. Superstition, feticism, idol-worship, slavery, intellectual night, cover the dark continent, where men are but little elevated above the beast. But when we come to the white race, what a contrast! Progress, improvement, schools, religion, Christianity, advancement, and discovery. Among them mind conquers matter. Unrest has ever marked the white race. Why? Let us go back to the time of the flood to see and penetrate the mystery.

High-priest of God, father of men, type of Christ, Noe rises from his sacrifice, prefiguring the Last Supper, and following the example of his Creator, blessing Adam and Eve, and cursing the earth,[1] he utters inspired words of power and of prophecy. The Holy Ghost then spoke by him, as later he spoke by the prophets. Such we find these words of Noe in the Hebrew poetry:

"Cursed be Canaan;
A servant of servants
Shall he be to his brethren.

[1] Gen. iii.

"Blessed be the Lord God of Sem.
Be Canaan His servant.

"May God enlarge Japhet,
And may He dwell in the tents of Sem,
And Canaan be His servant." [1]

Each of these three verses related to one of the three sons of Noe. The first was a curse; the two next were blessings. The first two lines fell as a malediction on the whole race of Ham. But in all its special power it rested on the children of Canaan. The first blessing was given to the race of Sem, for of the Semitic Jews was to be born the God-man, Christ. But the greatest and the longest blessing was reserved for the nations born of Japhet. Let us see if these things were carried out, and if Noe was a true prophet. Did God in heaven follow Noe's words during all the ages which have elapsed till our day?

God did not curse Ham, because as the Lord God of heaven before had blessed the three sons of Noe, the latter could not reverse the blessing of the Almighty, and God repeats not His acts, for they are perfect, and He does not repent. Noe did not reverse the blessing given personally to Ham, but passing by the father, Ham, who mocked and laughed at him, Noe sends the malediction down on all the posterity of Ham's children, calling in particular his son, Canaan, who had first pointed out to his father and uncles the nakedness of the great high-priest, type of Christ hanging on the cross.

Then passing from the curse, Noe opens his lips in benediction, sending the Holy Spirit into the races of his other two sons. But here we also find a difference. He blesses not Sem, but he says: "Blessed be the Lord God of Sem," and therefore to this day the Semites of Asia are stagnant and unprogressive. He blesses the "Lord God of Sem," and therefore the Lord God, Jesus Christ, was born of the Jews, a Semitic race.

But his words of powerful benediction fall on the last son, on Japhet; and to this day, and even unto the end of the world, the white races feel that blessing. Under its impulse the race of Japhet has gone on progressing, improving, advancing, "enlarging," spreading all over the earth, extending commerce, conquering, overrunning Asia, Africa, and the islands of the sea, ever "dwelling in the tents of Sem," according to the prophecy of Noe.

[1] Gen. ix. 25-28.

The patriarch gives the children of Ham as servants to the sons of Sem and of Japhet, and from that moment the dark sons of Ham, the negroes of Africa, have ever waited on the nobler children of Sem and of Japhet. Often they have been sold as slaves, or live in slavery, which is the effect of sin, and of human weakness. But every effort to make them the equals of the other two races have failed. To this day the superiority of the white race, the stagnant, unprogressive character of the Asiatics, and the inferiority of the black races are seen on every side.

In every historic contest between the nations born of these three sons of Noe, the children of Japhet and of Sem came out victorious. We would like to go into detail, but the history of the victories gained by the sons of Sem and of Japhet over the children of Ham, in Palestine, in Egypt, in Babylonia, in every contest of war, of learning, of bodily or of mental advancement, Sem or Japhet conquered Ham. But in contests between Japhet and Sem, or Ham, the white race overcame, for Japhet, father of the Europeans, received the higher blessing from the mouth of Noe.

But we must enter a little into the details of the stories of these contests between the races, at the same time knowing that we can find space for only meagre details, for a complete history would be the story of the whole human race.

When Josue, heir of Moses, led the Hebrews, "the people of God," from Egypt to the "promised land," and when he had overcome the Canaanites, the sons of Canaan, the Gibeonites, from Gibeon, "a height," "a hill," for they lived on the hill of Gibeon, they came to Josue, saying that they had come from a long way off. "We are thy servants."[1] "And Josue made peace with them, and entering into a league, promised that they should not be slain, and from that time they were hewers of wood and drawers of water in the temple, waiting on the priests of the Lord in the temple. They thus became the servants of the servants of God, fulfilling to the very letter the prophetic words of Noe: "Blessed be the Lord God of Sem, be Canaan his servant," for Jesus is "the Lord God of Sem," born of Sem's race, the Jews, and he lived in the persons of his priests, serving in the temple till he came. In the following pages, the condensed history of the nations born from the sons of these three sons of Noe, the white, the yellow, and the black men, will be given, where the fulfilment of the prophecy will be found to have taken place.

[1] Josue ix. 8.

Primitive races call their children by names signifying the chief characteristics of the child, a custom still found among the American Indians. The Chinese and older races of men still cling to that custom. The name meant the most striking peculiarity of the infant. The eldest son of Noe was yellow, and for that reason he called him Sem, "the yellow." Of him was born the yellow nations of Asia. The second boy was of a dark, swarthy complexion, and he was named Cham, or Ham, "the dark," "the swarthy." His children settled Africa. Noe's third son was of a fair white skin, and he was given the name Japhet, "the fair white man," or "enlarging." The white sons of Japhet colonized Europe. Such are the meanings of their names in the original Hebrew, in which Moses wrote the book of Genesis.

God in His holy Providence rules nations as well as individuals. Following that law Noe had only three sons, for there were then only three great continents to settle. America was unknown for ages after. These three sons of the same father and mother differed perhaps more than the children of any other family. We still find different ways, manners, dispositions, and inclinations in the members of the same families, and these, beginning with the sons of Noe, increased from age to age, till they developed into the three great races found in the three old continents.

We conclude that not by word of mouth, but by the color and peculiarities of his sons, God showed Noe the place they were to colonize. The eldest son lives long with his father, with him providing for the younger members of the family, and therefore he owns a larger part of his father's property, for he worked and helped to earn it. Therefore Sem was his father's heir, and his children received Asia, his father's home, in the division of the world. The dark-skinned Ham was better adapted to the hot, burning climate of the south, and he received Africa, while Japhet, of the white, fair complexion, took temperate Europe, where his children have lived to our day.

Noe was the king, the patriarch, the high-priest, and the centre of all civil and religious authority. As head of the race in place of Adam who had died, he ruled his children by this double authority, and by his supreme civil and religious power he divided the world among them.

"Blessed be the Lord God of Sem."[1] These were words of power uttered by the Holy Ghost, by which he forever

[1] Gen. ix. 26.

fixed and destined that the Lord God, Jesus Christ, was to be born of the race of Sem. And fulfilling these words, Jesus was born of the Jews, one of the oldest of the Semitic races. But Noe gave no other special blessing to the race of Sem, and therefore they are to this day unprogressive and stagnant. He did not pray that God might enlarge them, and for the most part they are still confined to the Asiatic continent given their great forefather, Sem. "May God enlarge Japhet, and may he dwell in the tents of Sem" [1] are words of blessing, a prophecy of power, by which the Holy Ghost was given to the children of Japhet, "the white man," and whose continued presence with them has enlarged the white race. By this impulse they have spread all over the earth, advancing, improving, receiving the Gospel truths with gladness, conquering nature, elevating themselves in all the walks of life by their literature, their inventions, and their discoveries and improvements. Not only that, but there are two meanings in these prophetic words. They not only mean that God will "spread" or "enlarge" the white race, such as we see them now, the most advanced and most civilized of all the nations, but it also signifies that God the Son will come and become man "and dwell in the tents of Sem," that is, he will spend his life on the Asiatic continent, and live among the Semitic race, the Jews. But it has another meaning, say the best writers. [2] It shows that the race of Japhet, "the white men," will capture Asia, "the tents of Sem." To-day this prophecy is being fulfilled. Everywhere the white men are everrunning the nations of Asia, spreading their higher civilization from one end to the other of the Asiatic continent, "the tents of Sem."

The Japhetic and Semitic races, thus blessed, have been the leaders of men among the nations, and they will rule mankind to the end of the world. But the race of Ham, who mocked the nudity of the great high-priest, was passed by. The Holy Ghost pronounced no blessing, but rather a curse on Canaan's race. We see here the rejection of the second son, Ham, father of the Africans, the calling of the third son, Japhet, father of the white races, and this was but the type and the preparation for the calling of the Gentiles and the rejection of the Jews for crucifying their brother, Christ. The blessing of the Holy Ghost remained with the white races of Europe. They received the preaching of the Gospel with gladness, and they are spreading the good tidings of redemp-

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[1] Gen. ix. 27.

[2] Smith's Dictionary of the Bible,—Noe,

tion all over the world. Still they are "enlarging," according to the prayer of the priest Noe. As missionaries, they are "dwelling in the tents of Sem," the tents of Sem, whose race was not blessed, and who are stagnant and unprogressive, still living in Asia, their father's home.

Authors who treat of ethnology, from ethnos, "a nation," and logos, "the science of races," do not take into account the supernatural blessings of Noe. Few think deep on the powerful words uttered by our great father, to whom God lifted the veil which then covered the future history of his children.

Nations and races, like the individuals of mankind, have their supernatural calling from God, the work Providence marks out for them to do. But, as Bossuet says, they have no future lives as nations, but only as individuals, and therefore God punishes them here on earth as nations if they are not faithful to their vocation. That gives the key to the mysterious dealings of God with the great nations of antiquity, His blessings on some, His punishments on other races. The blessings of Noe on Japhet still rests on the white races, his children, for Japhet was faithful. Christ was born of the Jews, sons of Sem, the eldest child and heir of Noe, for he was modest, and reverenced the priesthood of his father, Noe, while a heavy curse remained on Babylon, on Egypt, on the Philistines, and on the Africans, because of the sins of their father, Ham. Even to this day the curse of the blood of Christ remains on the Jewish race, and they are a mockery and a reproach, scattered among the other nations, like Cain, marked with a brother's blood.

The races of men, therefore, bear the blessings and the graces of their forefathers, for "God visits the sins of the fathers to the third and fourth generation."[1] This was done to impress the fact of the sin of Adam on all men. As the diseases and the debauchery of parents descend from sire to son, spendthrift fathers leave poverty-stricken children.

Writers on ethnology, "the science of nations," tell us that there are three primitive races of mankind, the white in Europe and India, the yellow or red races in Asia, and the black nations in Africa. These peculiarities are so striking that infidels say that there were three Adams, one white, one red, or yellow, and the other black.[2] But we have only to go to the Bible, examine the meanings of the names of the three sons of Noe, and see the workings of the supernatural in the names of the three men saved with him in the ark.

Remembering the blessings and the cursings of Noe, let us

[1] Exod. xx. 5. [2] American Cyclopedia,—ethnology.

turn to the three great branches of the human family existing in the world to-day. In the division of the world, the races born of Japhet received Europe; each of his sons colonized and founded a nation of Europe. Sem being the eldest son of Noe, he received Asia, his father's home, as his inheritance, while Madai, third son of Japhet, remained faithful to Elam, "the high youth," Sem's heir. The Medes followed Elam, for he was the eldest son of Sem, who was the eldest son of Noe, whence Elam was the king and heir of Noe, and of Sem. Elam sat on the high throne of Asia as the king of men. The sons of Madai later went East, and colonized India, where they are known to-day as the Hindoos, where they gave rise to Brahmanism and Buddhism. The sons of Ham, not blessed, received Africa as their inheritance. There the deep superstition, the curse of slavery, the benighted religious errors, still afflict that race born of Ham, father of astrology, of magic, of superstition, and of feticism.

By continual intermarriage the white, yellow, and dark races have blended, yet the types and the dispositions belonging to each of the three great branches may be sometimes seen cropping out in each family; nor does the climate or the location of the nation determine the color or the race. The Esquimaux and the Laps, belonging to the race of Cham, have lived for centuries around the frozen North, and they are darker than the European races farther to the South. The negroes who dwell in the United States are as black as when they first landed on our shores. The nearness of seas and oceans, the climate or natural causes, do not shape the instincts of the nation, but the blessings of Noe, the Holy Spirit acting in the race.

The yellow races of Asia are stagnant and unprogressive; the tribes of Africa are plunged into the deepest superstition and idolatry, while the white men, sons of Japhet, are ever progressive, living filled with hope for the future. All which makes life better takes its rise among the children of Japhet. That continual progress of the white races is but the impulse of the Holy Ghost, given their forefather, Japhet, by the blessing of our great patriarch, Noe. At the time Noe was inspired by the God of heaven, and he was a type and a figure of Jesus Christ, from whose sleep in death, nude on the cross, mocked by the Jews, from Him comes the Holy Spirit into the souls of men.

While the Japhetic or white races are ever inventing, everywhere advancing, always progressing, colonizing, and spreading their civilization over the whole surface of the

earth, we find that they are the superior race, and in every contest with the two other races of Cham and of Sem they pushed them aside. It is the blessing of the great patriarch Noe still living in the white races.

When we turn to the land where Adam was created, to the continent where the ark rested after the deluge, there we find the sons of Sem still living in their father's home, because he was the first-born, and inherited his father's property. But we find them stagnant. In the deserts of Arabia dwells the wild chief with his flocks and tents, in the very same condition in which Abraham lived. The teeming millions of China remain as they were in the days of their great teacher, Confucius. The nations of the vast continent of Asia are stagnant, unprogressive, for they were not blessed by God's patriarch priest, Noe. Their only glory is that from a branch of them came Abraham, father of the Jewish race, of whom was born Christ, the Redeemer of mankind: "Blessed be the Lord God of Sem."[1]

If again we turn to Africa, to the land of the black man, there we find the superstition of their father, Cham, deepening as the ages roll by, till we find his children in religious degradation, worshippers of idols, given to superstition, brooding in the darkest infidelity, devoted to feticism, divided into small tribes at war with each other, the prey of slave hunters. There in Africa we find the depths to which human nature can descend without God and without His blessings. "Cursed be Canaan. . . Let Canaan be his servant."[2]

"The brave race of Japhet," as Horace says,[3] the Indo-European peoples born of Japhet, the "white man," they have gone on, ever "enlarging," founding Brahmanism and Buddhism, which has overrun Asia, establishing the religions of the Greeks, of the Romans, of the Druids, of the Eddas; they stopped not in Europe, but spread to America, driving out the Indians, "dwelling in the tents of Sem," spreading Roman Law, English Parliaments, Irish music and poetry, Grecian civilization and architecture, surrounding Africa with European colonies; forever "enlarging," they are overrunning the earth. First it was the Latin language, now the English tongue the civilized races speak. Such are the meanings of the blessings and the curses of Noe.

But we must give a more detailed history of the three great branches of the human family, and for that we will begin with the nations which descended from Japhet, the youngest son of Noe, who received the particular blessing to spread.

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[1] Gen. ix. 26. [2] Gen. ix. 27. [3] Od. iii. Lib. 1.

THE TEMPLE OF THESEUS, ATHENS

CHAPTER IV.

HISTORY OF THE SONS OF JAPHET.

BECAUSE of the blessing doubly given to Japhet, "the white man," "enlarging," Moses in the tenth Chapter of Genesis reverses the histories of the three sons of Noe, and gives that of the third son first. We will follow the same plan. Of Japhet we know but little. The traditions of the Orientals say that in the separation of the races, at the confusion of the tongues, Japhet went West, and stopped on the shores of the Mediterranean Sea, along and to the North of which sea his children had settled. There he built a city called Joppa, or Jaffa, of which we give an engraving of its present condition. There Japhet lived, and there he died.

We find the traditions of the sons of Japhet in the stories of the ancient nations of Europe, in the mythologies of the white races, in the folk-lore and fables of the people of Europe, before their conversion to the Christian religion. When Noe, patriarch, priest, and king of mankind, divided up the world between his sons, Japhet and his sons received Europe, and Madai remained in Asia with Elam. The seven sons of Japhet became the fathers and the founders of the seven great white or Indo-European nations, called the Aryan races. In Genesis x, Moses gives Japhet's seven sons. But Moses stops and writes the names of the three sons of Gomer, for they became the fathers of the three great Latin nations of southern Europe, and he also gives us the four sons of Javan, the forefathers of the Greeks. Moses wrote that Book of Genesis centuries before the Latin and Greek nations were known in history, when the Latins, the Sabines, the Etuscans, and the Greek tribes lived as small families, unknown to the world, for Moses was inspired, and he foresaw the impulse which Greek and Latin civilization were to impress on the world. Who but an inspired writer could have known that the Latins, children of Gomer, and the Greek sons of Javan would impress their letters, languages, philosophies, architectures, laws, forms of government, modes of thought and civilization on all other nations of the earth? With Greek and Latin our very lives are loaded. In every high-school, college,

the important words at the beginning or ending of the sentence, the syntax, the mode of thought—all show that these seven languages of the sons of Japhet are the daughters of the same one mother tongue, spoken, perhaps, by Japhet, our common father, before the separation of the races. We examine the Sanscrit, the language of the ancient Medes; the Zend Avesta, the sacred books of the Persians; the Gael, the tongue of Ireland, original to the British Isles and to France; the sweetly flowing Greek, the German roots, the Sclavonic words, the Latin of the Romans, and with astonishment find them all coming from the same roots. One throws light on the other. They are sister languages; they were spoken by the white men; they point to one and the same origin, and with powerful force they show the unity once of the human families before their final separation.

Pursuing still farther this study of the seven languages, we find that this great white branch of the human race was called Aryan, from Ar-ya-vesta, "inhabited by honorable men."[1] In the Zend Avesta they are called the people of Iran, "honorable." Iran was the ancient name of Persia, from which started the first colony born of Riphath, which went to the West. Herodotus tells us that the Medes were called Arioi, and, in the time of Alexander's conquests, Strabo says that the whole region about the Indus was named Ariana, whence Aryan signifies "the honorable," or "the whole race."

Long before a word of the Bible was written, before Zoroaster penned a line of the Zend Avesta, before the Sanscrit literature was composed, before a Latin or Greek author was born, a thousand years before the founding of Rome, before Abraham had left the plains of Mesopotamia, the sons of Japhet, the Aryan races, lived on the great plains to the East of the Caspian Sea. Let us approach them, not by history, —for it was hundreds of years before a line of history had been written,—but let us examine their condition by the little roots of words found in these seven languages spoken by the seven sons of Japhet, founders of the Aryan races. They lived in houses for a dwelling place; the Sanscrit calls Dama; the Zend, Demana; the Greek, Domos; the Latin, Domus; the Irish, Dahm; the Teutonico, Domu,—the English domestic coming from it. From a careful study of the tongues of the white races, we learn that they were a pastoral people. They had boats; the daughters milked the cows;

[1] Manu. ii. 22.

they had oxen, horses, sheep, goats, hogs, and domestic animals. They cultivated the cereals, plowed the land, had many tools, and knew the use of iron, gold, silver, tin, copper, and other metals, for we find the roots of the names of these things in all the seven languages. They worshipped the one eternal God, and the forces of nature as so many powers and manifestations of God, for they knew nothing of the natural sciences. To them the sun, heaven, earth, fire, water, wind, the storm, the lightning, etc., were sacred to the Supreme Being, types of His love and of His wrath. We enclose a table of roots taken from the Aryan languages, showing how they agree in the roots:—(*See next page*).

Beginning with Japhet's races, soon after the separation of the nations at the building of the tower of Babel, we find them migrating to the North-east. On the shores of the Caspian Sea, in the mountains of Iran, "the land of noble men," in ancient Persia, they first lived, each tribe under its father and chief, one of the seven sons of Japhet. Each father was head of the tribe born of him, and he ruled them by the right of his fatherhood. They were like the Arab chiefs of our day, like the patriarchs in the time of Abraham, like the emperor of China,—each tribe a large family, and over every tribe the father was both the chief and the priest, and he had complete power of life and death. The father was the prophet, priest, teacher, ruler, and governor. The sons in their turn married, and became the heads of new tribes, chiefs of new lines, while the first-born son of the first-born son by the right of primogeniture, "the first-born," gave rise to the ruling princely and kingly family. Following this rule the father of the Latins, Ascenez, or Ashkenaz,[1] was the eldest son of Gomer, who was the eldest son of Japhet, and the father of the Latins. First they lived in Iran, then they settled in Armenia, then they dwelled along the shores of the strait leading to the Black Sea, whence they were driven to Latium, in Italy. The Latins were the first and eldest race of the Aryan or European peoples, the heirs of Japhet. They became the ancestors of the Romans, the heirs of Noe's blessings, and in religion they rule the world to-day.

Jesus is the great glory of the Semitic family of nations, foreseen by the inspired prophet-patriarch, Noe, when he blessed "the Lord God of Sem."[2] But Noe goes no farther. He does not bless Sem or his children as he does Japhet. With prophetic eye he sees the future rise before him, the time of

[1] King James' Version. [2] Gen. ix. 26.

TABLE OF COMPARATIVE LANGUAGES SPOKEN BY THE SEVEN SONS OF JAPHET, WITH THEIR PRIMITIVE ROOTS.

ENGLISH.	ANCIENT ROOT.	PERSIAN.	SANSCRIT.	ZEND.	GREEK.	LATIN.	GERMAN.	IRISH.
	Used by Japhet.	By Elam,	By Madai,		By Javan, (Javan),	By Ascenez, (Ashkenaz),	Thiras, (Tiras),	By Riphath,
Aryan,	Iran, (Iranian),	Ariana,	Aryan,	Airyan,	Arioi,	Aryanus,		Erin,
To Act,	Aj, (Action, etc.),	Aj,	Aj,	Az,	Agein,	Agere,		Acta,
Me,	Me, (Mine, etc.),	Me,	Me,	Me,	Me,	Me,	Mich,	Me,
Mother	Mat, (Maternal, etc.),	Matar,	Matar,		Meter,	Mater,	Mutter,	Mathair,
Three,	Tri, (Trinity, etc.),	Thri,	Tri,		Triss,	Tres,		Tri,
House,	Dam, (Domestic, etc.),		Dama,	Demana,	Domos,	Domus,	Haus,	Dahm,
Boat,	Nau (Nautical),	Naw,	Nau,		Naus,	Navis,	Boat,	Nai,
To Pasture,	Pa, (Pastor, etc.),	Pa,	Pa,			Pascere,		Ingilt,
Daughter,	Du, (Dutiful, etc.),	Dochtar,	Duhitar,	Dughdar,	Thugater,			Ingean,
Hatchet,	Ach, (Hash, etc.),	Tash,	Takshani,	Tasha,	Tochos,			Tuagh,
Water,	Apq, (Aquatic, etc.),	Api,	Ap,	Ad,		Aqua,	Aue,	Uisge,
Brother,	Bra, (Brotherly, etc.),	Bratar,	Bhratar,	Bratar,		Frater,	Bruder,	Brothair,
Stand,	Sta, (Station, etc.),	Cta,	Stha,	Cta,	Istimi,	Stare,	Stehen,	Seas,
Door,	Duv,	Duvara,	Dvara,	Dvara,	Dyra,	Fores,	Thure,	Doras,
I am,	Am,	Amiya,	Asmi,	Ahmi,		Sum,		Siam,
I go,	I,	I,	I,	I,	Eimi,	Io,		Imigim,
Mean (to think),	Man (Meaning, etc.),	Man,	Man,	Man,	Menos,	Mens,	Meinen,	Smuamead,
Foot,	Pad, (Pedal, etc.),	Pad,	Pada,	Padha,	Pes,	Pes,		Cos,
Path,	Path,	Pathi,	Pathan,	Patha,				Cosan,
Right,	Ra, (Rectitude, etc.),	Raita,	Raj,	Raz,	Krino,	Rectus,		Reart,
Tremble (to fear),	Tre, (Tremulous, etc.),	Tars,	Tras,	Terec,		Tremere,		Crit,
Nephew,	Nep, (Nepotism, etc.),	Napat,	Napat,	Napo,				
Month,	Ma, (Mensial, etc.),	Maha,	Mas,	Maogha,	Mao,	Mensis,	Monat,	Mac-Brothair,
Two,	Du, (Duplicate, etc.),	Duvitiya,	Dvitiya,	Bitya,	Dyo,	Duo,	Twe,	Mi,
Three,	Tri,	Thri.	Tri,	Tri,		Tres,		Do,
Nine,	Nav,	Navama,	Navama,	Nauma,				Tri,
Stand,	Sta,	Cta,	Stha,	Cta,		Sto,		
Thou,	Tu, (Thine, etc.),	Tuvam,	Twam,	Tum,		Te,		Tu,
Grab (to grip),	Gra, (Griping, etc.),	Garb,	Gribh,	Gerev,				Greaming,
Nose,	Nas, (Nasal, etc.),	Naha,	Nazs,	Naogha,		Nasus,		Sron,
Foot,	Ped, (Pedal, etc.),	Pad,	Pada,	Padha,		Pes,		
Good,	U,	U,	Su,	Hu,				Mait,
And,	Ut,	Uta,	Uta,	Uta,		Et,		Agus,
Him,	Im,	Shim,	Him,	Him,				E.

the supernatural, when Christ, the seed of woman, was to rise, come, and "crush the serpent's head;" " when the first called nation, the Jews, were to be rejected, and the youngest called, the gentiles, were to receive the Gospel,—Noe blesses Japhet and rejects Cham, and foretells the birth of Christ from the houseof Sem." " Blessed be the Lord God of Sem. May God enlarge Japhet, and may he dwell in the tents of Sem."[1]

" To the West the star of empire takes its way." To Europe the blessed race of Aryan, " noble men," spread, led by Gomer, eldest son of Japhet. Gomer was the father of the great southern or Latin races of Europe. Westward they went, Ascenez, eldest son of Gomer, heir of Japhet, pointing out the way, till his sons, still bearing the blessings of Noe, and as Noe's heir they founded the Latin and the Roman empire, who as heirs of Japhet conquered the world and prepared it for the coming of the apostles, preaching the Gospel of the Crucified.

Gomer, "heat," " completeness," was the eldest son and heir of Japhet.[2] He was the father of the great impulsive hot-headed nations of southern Europe.[3] His sons are noted for their warm-hearted, " hot," lively, affectionate dispositions. They, like their father, are " hot "-headed, and easily roused. In them the " completeness " of the human race is found as in their father. They are given to poetry, music, painting, the fine arts. Of them the great orators and the fine, nervous characters are born. They are the people of fine sensibilities, of refined manners, and they are devoted Christians. They are heated, easily roused, impulsive, sympathetic. They never rest till they " complete " a thing. They are of the nervous temperament. In them the Christian religion finds a congenial soil. They are mostly thin, wiry, ever at work, deft with finger, of rapid mind, lively imagination, given to song, carried away with the beautiful and the good, with timid conscience, intending to do right, but often break out in impatience; they rest not till they " complete " every work.

For a time they lived at Babylon, but at the confusion of the tongues they went to the North; and there they lived, till, about 3,000 years before Christ, they settled in Asia Minor, giving rise to the Cimerians, the Cimbri, and other races of Gomer. In the XXV. century before Christ, the Celtic branch, feeling the impulse of the Holy Ghost to " enlarge Japhet," they emigrated to the southwestern parts of Europe, settling Italy, France, Spain, Portugal, and the British Isles. Moses

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[1] Gen. ix. [2] Gen. x. 2. [3] Gorres Volkertafl, p. 92.

gives the names of the three sons of Gomer, and each name is a prophecy of the nation born of him.

Ascenez, "the race," "the kind," was the eldest son of Gomer, first-born of Japhet, and his heir. From his name came the Hebrew word As, "a race;" hence Asia, given first to Asia Minor, where this man's family first took up his abode, and then the name was extended to the whole Asiatic continent. Being the eldest son of Gomer, who was the direct heir of Japhet and of Noe, he received the special blessing of God. Ascenez was the heir of Gomer, of Japhet, and of Noe. Therefore on his children rested the great benediction of the Holy Ghost, to "enlarge and dwell in the tents of Sem." Let us see how that was carried out centuries after Moses, who wrote it, had gone down to the grave.

The children of Ascenez[1] first stopped along the northern shores of Asia Minor, colonizing the strait leading to the Black Sea, where their chief city was Troy, or Illium, "the city of God," Ill being El, "God," in the Hebrew and Babylonian languages. The recent discoveries of Dr. Schliemann and others at Mycena, Olympia, Tanagra, and other places in Asia Minor show the high state of civilization to which the sons of Ascenez had advanced while living there. The tombs and treasures of Agamemnon at Mycene, the remains of Olympia, where the Greeks held their great games, the excavations of the Germans on the sites of the cities of the southern shores of the Bosphorus and the discoveries of the surrounding neighborhood, show us to what a degree of civilization the Latin race had advanced before they migrated to Italy, a story handed down by tradition, and which Virgil immortalized in his Æneid, and Homer in his matchless poems.

When their cities on the southern shores of the Bosphorus fell before the conquering Greeks, the race of Ascenez went to the West and found a home in Italy. They drove out the Pelasgians, the sons of Cham, and took possession of their country, enslaving them, as had been foretold by Noe. The head of the family of Ascenez, Æneas, exalted above all others, because heir of Japhet's graces, settled in Latium and spoke the Latin tongue. They built the city of Rome, "the fortress," and incorporated into it the people of the surrounding country. Now see the blessing, "May God enlarge Japhet." Born of Ascenez, they bore the blessings of Noe,[2] prophet, king, and high-priest of God. And you ask me how we know this when history says nothing. Search the histories

[1] Gen. x. 3. [2] Gen. ix. 27.

of all the royal families of Europe! go back as far as you can penetrate the mists of fable and of mythology, and death will close over you before you find an ancient race of white men in which the eldest son was not heir of the king, or the eldest daughter the one to sit on the throne at the death of the father. If no one in the direct line lived to occupy the throne, it is taken as a public and a national calamity.

The children, then, of Ascenez, or in Hebrew Ashkenas, heir of Gomer, and Japhet,[1] were the Latins whom the Greeks drove from Troy and the surrounding country. They migrated to Italy and settled Latium, of which Rome became the great city and the capital. It was founded by Romulus and his brother Remus, nursed by an abandoned woman called in these days "a wolf," as St. Augustin says,[2] hence the fable that they were suckled by a wolf. The Romans, then, were the heirs of Japhet, and with them bore the blessings of the Holy Ghost, uttered by the mouth of Noe: "May God enlarge Japhet, and may he dwell in the tents of Sem, and Canaan be his servant."[3] It seems so singular that the Romans lived so long within the confines of the little district, Latium. But in building their city, Rome, their oracle foretold that it would become the head of the world, because there they found a horse's head.[4]

What spirit moved them to pronounce so striking and so true a prophecy? It was the Spirit of God, given them as the first race of the white men, the heirs of Ascenez, of Gomer, and of Noe. In building Rome, "the fortress," their city, they founded it on seven hills, and called it the "Eternal City," "the Mistress of the world," "the Head of the Earth." From that day Rome has been the centre of advancement and of civilization. Beside the walls, outside, was a hill which only in Christian times was inclosed by Leo X., and therefore called the "Leonine City." There, the Romans foretold, would later sit an oracle, a teacher of religion, that through that oracle the gods would speak to men. For that reason they called it the "Hill of the Oracle," Mons Vaticanus—the Vatican hill. This day the prophecy has been fulfilled; the Pope is the Oracle, and he lives at the Vatican of the ancient Romans. The Spirit of God, sent into the sons of Japhet by the great high-priest, Noe, of old, had ever lived in the Romans. Even with all their errors God was with them, preparing them for the great destiny in store for them as the teachers of religion to the world.

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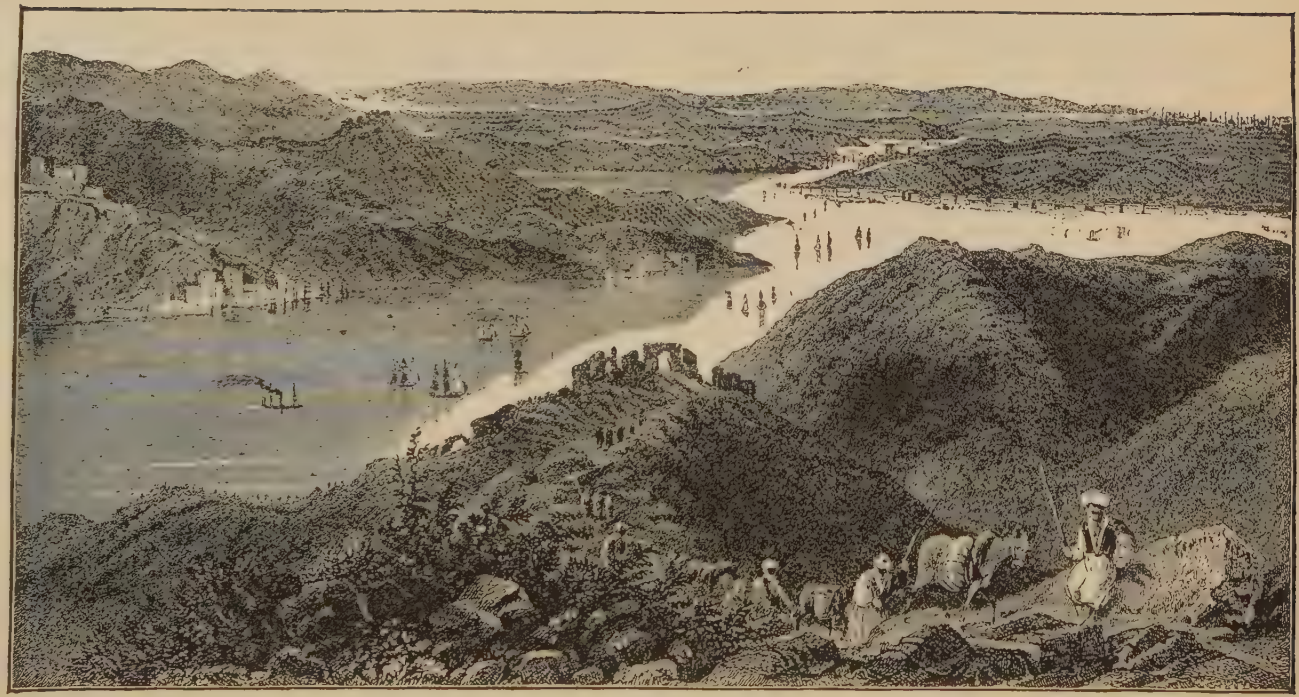
[1] Gen. x. 2. [2] De Civitate Dei. [3] Gen. ix. 27. [4] Lacordaire Confr.



THE BOSPHORUS, WITH CONSTANTINOPLE IN THE DISTANCE.

We know how nations hold to old traditions and teachings, and we can imagine how the Romans had treasured up the teachings of their forefathers of the things in store for them. Among the plains of Latium, beside the Sabine hills, along the Tuscan streams, under the sunny skies of Italy, "of pitch," the sons of Ashkenas found a home after having been driven by the Greeks from their first settlement and city, the historic Troy, and from the beautiful straits of the Bosphorus, shown on opposite page, the fair plains of Asia Minor. It was before the history of Europe opens, before the Greek or Latin languages had a literature, before Babylon had fallen, before Nineveh had been destroyed, before a city was built in Ireland, before a Saxon had set foot in England, before a word of the Bible had been penned, that we find the Latin race, as a pastoral people, living in the Italian Peninsula, bearing in their persons the blessing of Noe, believing in and worshipping the Supreme God, the Creator, before the corruptions of idolatry had invaded them from Babylon.[1]

With wonder we read in our youth the stories of the fall of Troy, the heroes of Homer's matchless poems, the grace of Virgil's Æneid, giving the wanderings of Æneas, driven from Priani's ruined city of Troy, till he came to Latium, and became the chief founder of the wonderful Roman people. The great Greek and Latin poets, in their immortal compositions, but give the traditions of these peoples before they came and colonized Italy. The poems of Homer and of Virgil have formed the minds of countless youth, and offered models of composition to every race and nation from their day, and their influence on the literature of all nations will last as long as the world. Without knowing it, they bore the inheritance of Gomer and of Ascenez, sons of Japhet, fathers of the Greeks and Romans.

From the coming of the Latins, the Sabines, the Etuscans, and the other tribes from Asia Minor to Italy, many centuries elapsed before the founding of Rome, "the fortress," which played such an important role in the history of the world the people of central Italy spoke Latin, a sister tongue to the Greek, the Sanscrit, the Gaelic, the Zend, and other Aryan languages. Modern history has dispelled many of the mists and legends which once surrounded the founding of the Roman empire and the building of the eternal city. Before the sons of Ascenez came, the Pelasgians, the sons of Ham, inhabited the Italian peninsula, and on the seven hills

[1] Monotheism: The Primitive Religion of Rome, by Formby.

where Rome now stands were small fortresses, which had been erected long before the two brothers, Romulus and Remus, built Rome, the "eternal city." It seems they knew the future glories of their capital, when they gave to the hills such names as the Palatine, "the hill of the palace;" the Caelian, "the heavenly hill;" the Vatican, "the hill of prophecy," &c.

It was 1500 before Christ that the people of Latium, whose language was the Latin, began to appear in history. First pagans, but bearing the blessings of Noe as the sons of Ashkenas, eldest son of Gomer, they conquered and subdued the world, and in our day, and to the end of time, they will rule in religious things. "May God enlarge Japhet, and may he dwell in the tents of Sem"[1] was fulfilled to the letter in the conquests of the Roman empire. Let us see the chief events in the history of the Romans, the most wonderful people of the earth.

As heir of Troy, and of her kings, immortalized by Homer and Virgil, Æneas came and founded Latium, that country of central Italy, of which later Rome, "the fortress," became the capital. We find the people of Italy divided up into tribes, each coming from one father, as in the other countries of the world during the time of the patriarchs. But the Etuscans, the Sabines, the Pelasgians, and others gravitated toward the children of Ascenez, the people of Latium. Latin, their language, was without doubt the most perfect mode of communicating ideas ever used by man. During this ancient period, when the nations were young, the people of Latium were ruled by kings, heirs of Æneas, around whose wanderings Virgil wove one of the most beautiful poems which the world produced. During its infancy, the Roman state was ruled by its own kings, till in 750 before Christ, Rome, its future capital, was founded by the twin brothers, Romulus and Remus.

After Romulus, came in their order, Numa Pompelius, Tullus Hostilius, Ancus Martius, Tarquin, Servius Tullius, and Tarquin the proud. These rulers extended their sway over Latium and Etruria. When the Tarquins fell, the population of Rome consisted of the nobility, called the patricians, their clients, and the common people, called the plebeians. The patricians were the nobility of Rome, then divided into three tribes, the Latin, the Etuscan, and the Sabine elements. But the common people were mostly of Latin origin. With few exceptions they were all the children of Ascenez, of

[1] Gen. ix. 27.

Gomer, and of Japhet, bearing, without knowing it, the benedictions of the Holy Ghost pronounced by Noe.[1]

About the year 510 before Christ, the kingly rule was overthrown, and the first republic of the world, the Roman commonwealth, was established. It became the model and the pattern of all the republics of the earth from that day till now, showing that God is still enlarging Japhet. As a republic Rome began to grow; the city had become great; its public buildings were even then remarkable, and its series of conquests, the most astonishing which history offers, had begun. We can give but a short summary of the most important events in the history of this remarkable city and people.

In 615 the capital was founded on the capitoline hill. In 578 the first money was coined. In 566 the first census of the inhabitants was taken, and the population was found to have been 84,700. In 550 Servius Tullius divided them into six classes. In 520 appeared in the history of Rome the Sibyline Books. The Spirit of God had not deserted the noble race of Japhet. Woman prophetesses lived in many places and gave oracles as from the gods, foretelling the future, shaping the destiny of nations, speaking to man in the name and by the power of the Deity, like the prophets of the Old Testament. They were to the number of ten: the Babylonian, the Delphian, the Libyan, the Cimmerian, the Erythrean, the Samian, the Cumaean, the Trojan, the Phrygian, and the Tibertine. All the ancient nations consulted them and held them in the highest honors, as we see by the historian Herodotus, etc. But the most noted was the Cumaean, thus called from Cuma of Campania, in Latium, where she lived as the guardian of the traditions and revelations relating to Christ, which came down from Ascenez, Gomer, and Japhet. She offered the nine books containing these revelations to Tarquinius Priscus for a price, which he refused. Then she burned three, and offered the other six for the same sum. When the king refused, she burned three more, and offered the remaining three for the original price, which the king bought, and these were the famous Sibyline books, which in 520 were brought to Rome and preserved in the temple of Jupiter Capitolinus. They belonged to the state, and were under the care, at first, of two officers, then of ten, then of fifteen, who alone, when directed by the Roman Senate, could inspect the books.

On the noble ceilings of St. Peter's Church, Rome, Michael

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[1] Gen. ix. 27.

Angelo and Raphael painted the Sibyls, beside the prophets of the Jews, for their wonderful oracles of the coming and the reign of Christ. The original books of the Cumaean Sibyl perished when the temple of Jupiter Capitolinus was destroyed by fire in the year 83 before Christ, but copies were obtained by embassadors sent to various Sibyline oracles in Italy, Greece, Asia Minor, etc., and these were deposited in the new temple.

In 510 the Tarquins were expelled, and a government of Consuls organized. In 499 the Dictatorship was instituted. In 493 the Comitia Tributa was established. In 486 the first statute law was proposed. In 451 the government of the Decemviri, or of "the Ten Men," was appointed. In 406 the army first received pay. In 403 all bachelors were taxed. All this time the first pure revelation of God and of the creation, which they received from their forefathers, had been becoming dim, and the revelation given to the patriarchs had nearly vanished, to be replaced by the worship of the gods. Paganism began at Babylon. In 400 the first public banquet to the gods of Rome was celebrated. In 390 the Celts captured and burned Rome. Led by Brinnus from France and the British Isles, they penetrated into northern Italy, sweeping all before them. But Camillus drove them out of Rome. In 287 the Capitoline games were established. In 362 M. Curtius leaped into the gulf. In 269 the first silver coinage was struck at Rome. In 235 the temple of Janus, the god of war, which was always opened during war, was closed for the first time. In 181 they discovered the sacred books of Numa Pompilius, who had been elected ruler a year after the death of Romulus. He regulated the duties of the Pontiff, "the high-priest," reformed the civil institutions, laid down the Roman ceremonial law, reformed the laws relating to the vestal virgins, the flamins, the augurs, giving all according to the ancient traditions of the Latin people. When he was buried, the sacred books were entombed with him, and 500 years afterward, in 181, they were again discovered. In 161 the first public library was opened at Rome.

In 102 the eagle, "the king of birds," was made the emblem of Rome. In 100 Julius Cæsar was born. In 64 Pompey annexed Syria to the Roman Empire. In 55 Cæsar invaded England. In 26 peace having been restored, the temple of Janus was again closed. In 12 Augustus was made the supreme Pontiff, "the high-priest," the duties of which office were to be the head or president of the college of priests, and to superintend all religious duties. In 17 Cappadocia

was annexed to Rome. In the year 26 after the birth of Christ, Pontius Pilate was sent by Tiberius, the Roman emperor, as governor of Judea, taking up his first residence at Cæsarea, like the five preceding governors who ruled Judea in the name of the Roman emperors. He removed his headquarters to Jerusalem, but the rage of the people forced him to send the standards back to Cæsarea. At Jerusalem, in the year 33, Jesus Christ, the Son of God made man, was brought before him, and accused of blasphemy, etc., and Pilate condemned Him to death by crucifixion. For his cruelty to the Samaritans, Josephus says Pilate was disgraced by Vitellius, the proconsul of Syria, and ordered to Rome to defend himself, from which city he was banished to Vienna in Gaul, where he committed suicide in 38.

In 44 Judea was annexed to the Roman empire. In 44 St. Peter came to Rome and made that city his See. In 65, on the 29th of June, Sts. Peter and Paul were put to death by the cruel Nero, who the year before had burned Rome and laid the blame on the Christians. In 71 Titus and Vaspasian captured and burned Jerusalem, leaving not a stone on a stone, as foretold by the prophets. Returning in triumph to Rome, they received an ovation, as was customary with Roman conquerors. The temple of Janus was again closed as a sign of peace. The 600,000 captive Jews were put to work building the gigantic Coliseum. In 75 the temple of peace was finished. In 131 and 132 war broke out again against the Jews. In 274 Aurelian founds the temple of the sun. In 310 Constantine was converted by Pope Sylvester. In 312 he proclaims Christianity as the religion of Rome. He lays the foundation of St. Peter's church, and moves the seat of the Roman empire to Constantinople, which he founds on the site of the little city of Byzantium, on the straits leading to the Black Sea. On page 60 you will see an engraving of the straits, with Constantinople in the distance. In 360 Julian the Apostate formally abjures Christanity and persecutes the Christians. Up to the conversion of Constantine, the most terrible persecutions had raged against the Christians at Rome, and in the empire, and the Christians for the most part lived in the catacombs and other secret places.

In 325 the first Council of Nice was held against the Arians, who denied the Divinity of Christ. In 364 the Roman empire was divided into the Eastern and Western empires. In 410 Rome was conquered by Alaric, leader of the barbarians, the Huns, Goths, Vandals, Scythians, and Tartar tribes, who swept from Asia down on the plains of Europe, destroying

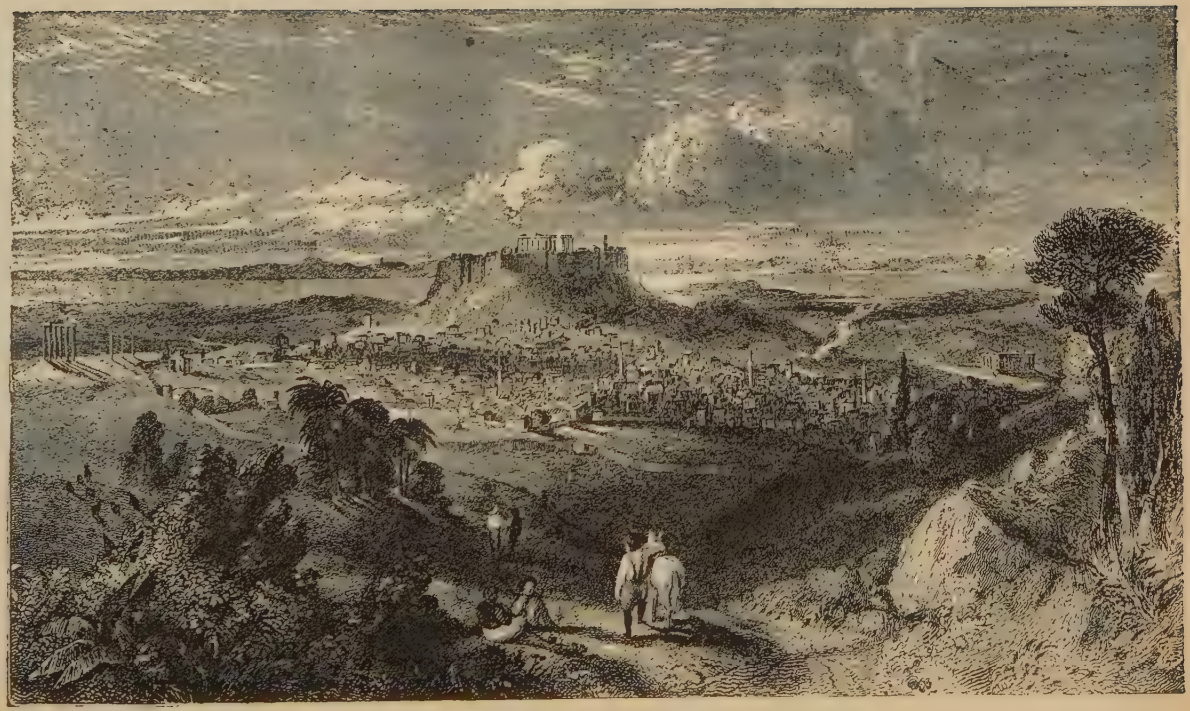
and burning all before them. The pagan Rome fell, but on its ruins rose the true Rome, Christian Rome, the empire of religion, the spiritual rule of him who sits on the Vatican hill teaching the world the Gospel of the Crucified.

Blessed by Noe, thus the Romans had spread their empire. To the North of Europe they went, till frozen plains stopped their victorious arms. To the South they swept till the deserts of Africa bounded their conquests. To the East marched their soldiers, till all the children of Canaan became their servants. The Atlantic ocean, so called from Mount Atlas, in Morocco, bounded them on the West. The Scottish hills in the British Isles, the forests of Germany in the woody North, the plains of Russia, and the deserts of Arabia and of Africa to the West and South, such were the boundaries of the Roman empire at the time of Christ. Everywhere they had spread their Latin language, letters, and literature, preparing the peoples and the nations born of Japhet's races for the spreading of the Gospel in that language. It was the empire of Japhet's first-born. It was blessed by God. It spread because God was with them, and by His power they conquered. That was their material progress, an image of their future and greater successes in and by the Church.

But that was not all. When we study the literature of the Romans, that eloquence of Cicero, that majesty of movement of their poets, that matchless musical construction in the sermons of St. Augustin, when we read the beautiful latinity of Virgil, the latinity of St. Thomas Aquinas, the sweetness of Virgil, the odes of Horace, the masterly, graceful compositions of the Latin writers, on which all the later literature of Europe has since been founded, we are forced to say that, take away their idolatry, there was something divine in the Romans. To this day the literature and sciences, the laws, the modes of thought, the very letters of this and of every book of modern Europe are in the Latin alphabet. The laws of modern civilization are founded on the old Roman law, purified by the Gospel, now spreading over the whole world. Into the new continent of America it is carried by the British. It covers India, it surrounds Africa, it spreads into China, it moves into Japan, everywhere spreads the civilization of the ancient Romans, because the Romans carried the blessings of Noe, "May God enlarge Japhet, and may he dwell in the tents of Sem."[1]

The Romans in the Punic wars wiped out Carthage, settled

[1] Gen. ix. 27.



MODERN ATHENS FROM A DISTANCE.

by Dido, daughter of the king of Tyre, founded by the Canaanites, and Canaan became the servant of Japhet, as Noe foretold. The soldiers of Rome overran Greece, and brought under their sway the children of Javan, for to the latter did not come the particular blessing belonging to the Latin races of Gomer. But pagan Rome, after fulfilling the work of Providence, met its match in the Scythians, sons of Magog.

Magog was the father of the Scythians, these tribes of northern Asia spreading over the lands given to Sem, for Japhet "dwelled in the tents of Sem," as Noe foretold.[1] When profane history opens we find them to the north-east of the Caspian Sea, living as nomads wandering with their herds. They penetrated to the far East, and occupied that part of Asia North of China. Still feeling the blessing of Noe, "may God enlarge Japhet, and may he dwell in the tents of Sem," they overrun China. In 1215 Kublai Kaha had established the first Tartar dynasty, and gave to that stagnant nation their royal family, who rules the teeming millions of China to this day. When the great wall of China was built against the Tartars in 246 before Christ, they turned to the West again, and under the name of the Goths, the Huns, the Vandals, etc., they pour down from the northwest and overrun the sunny plains of southern Europe. Having accomplished the designs of God in spreading the Christian religion, the vast Roman empire met its day of decay; it fell before the sons of Magog. Led by Attila, with resistless force they come down from the Siberian plains, and sweeping over Europe, they leave nothing but smoking ruins of cities, churches, monasteries, and homes. The Atlantic ocean only stopped them. They cross the Mediterranean sea at the straits of Gibraltar, and return along the coasts of northern Africa, disappearing as mysteriously as they came. Thus they return again to the bleak steppes and frozen plains of Siberia.

But they left their marks on Europe, which remain to this day. When one of their captains had conquered a part of the land, loving the sunny South more than the arid cold plains of the North, he fixed his home in the land he conquered. He was master of all he surveyed. Around him gathered the soldiers who followed his conquering sword. To him came the peoples he had overcame. For him they built a stronghold which became his castle. Under the shadows of that fortification rose the cabins of his soldiers and the huts

[1] Gen. ix. 27.

of the people, who before had possessed all the land before he came to disturb them. All flocked around the castle and served the captain who lived in and owned it, with all the surrounding lands he had conquered. As ages went by his first-born was always the head of the family, the owner of his father's castle and estates. By the law of primogeniture, the eldest son was the father's heir, and held all the rights of the ennobled family which first descended from the victorious Scythian chief. Such was the origin of the common people and the nobility of Europe.

In the eighth century the Scythians again became restless. Feeling that law of "spreading and dwelling in the tents of Sem," down they came upon the smiling plains and fertile valleys of Asia Minor. Pagans as they were, there they met and conquered the disciples of Mohammed with their Coran. The Scythian tribes embraced the religion and faith of Islam, the teachings of Mohammed. Then they advance on Europe for the second time. On the banks of the Bosphorus, where nestled the little city of Byzantium, Constantine in the year 312 began the building of the great city of Constantinople, "Constantine's City." There the Greco-Roman empire, the heir of Ashkenas, of Gomer and of Japhet, had found a home after leaving Rome to be the home of religion. The Roman empire found the Scythians, sons of the second son of Japhet, perverted to Mohammedanism, clamoring at the walls of Constantinople. The city, faithless to the teachings of Christ, the city which had given rise to Nestorianism, the city which had fostered Arianism, the city whose line of emperors had disgraced the throne, this wicked city fell before the arms of Magog's Mohammedan sons, and to this day the Turks as heirs of Magog, rule the Turkish empire and teach the religion of Mohammed.

Men who do not recognize the providence of God in history cannot understand the causes and the nature of these great empires of antiquity. But deep study lifts the veils which shut out the designs of God and His providential actions in the destiny and the development of the human race. All took place for his Christ. The first-born of Sem and his heir was Elam, and Persia was his empire. The first-born of Chus, "the negro," and the father of all the black men, was Nimrod, and his empire was Babylon, while that of his brother Mesraim was Egypt, the broken remains of the authority of Cham. But the first-born of Japhet was Gomer, father and progenitor of the Celtic and Latin races. His eldest son and heir was Ascenez, the father of the Romans, these most

wonderful people who conquered Europe before the time of Christ, and thus prepared Japhet's race for the spread of the Gospel, for the establishing of the Christian Church, and for the imposing of the Roman laws, literature, and letters on the whole world.

But their conquests were but the shadows and the types of the higher spiritual triumphs of the Romans after the time of Christ, when they were led into the light of the Gospel by the preaching of Sts. Peter and Paul. Then the Bishop of Rome, the true Supreme Pontiff, the heir of Japhet, teaches the Christian world from the eternal city, Rome, and from the Vatican, "the prophetic hill." Thus the sons of Noe's third son Japhet are mentioned first in the Bible,[1] because inspired by the Holy Ghost, Moses, the great seer, saw that the Europeans would first receive the Gospel of Jesus Christ, and that the seat of the great empire of the Church was to be in Europe, in Rome, built by the heirs of Japhet through his first-born sons, Gomer and Ascenez.

The people of ancient Rome blended into and became the people of modern Christian Rome, her clergy, and her Pontiff. Men ask why the Papacy rests in Rome, why the Romans govern the Church, why other nations do not have a say and a part in its ecclesiastical universal government. But that was the Divine design; and the Providence of God, who formed the nations, who created man and gave him no choice in the race in which he is born, made it so. To-day the world uses the Roman letters. Latin is as well known as any tongue; the Roman law is the foundation of every code of laws in every country. Rome is the only eternal city, the seat of the blessings of Noe. The impulse which went forth from Rome civilized the world, and even to the end of the world that blessing of Noe will rest on the sons of Ascenez, eldest son of Gomer, eldest son of Japhet, heir of the high-priest of God, the patriarch of the flood.

Riphath, "breaking asunder," "scattering," "terror," was the second son of Gomer. Of him was born the Celtic races. Therefore the Romans and the Celts were cousins. The Celts first settled beside the Riphean mountains in the West of Asia Minor, to which they gave the name. Later, feeling the impulse given Japhet to emigrate, they crossed over into Europe, and stopped not till they marched to the shores of the Atlantic ocean, settling Spain, Portugal, Brittany or northern France, and the British Islands. Here we must stop to pon-

[1] Gen. x.

der on that name Riphath, "breaking in pieces," "scattering," "the terrible," and well have they fulfilled that prophecy, for they have scattered and settled to North and South America, to the Islands of the Seas, to Australia, to India,—no place on earth will you find but you will meet the members of this great race, originally emigrants from France, Spain, Portugal, and the British Islands. No other race of men has "scattered," "broken in pieces," or been such "a terror" on land and seas. In every battle, in every contest, these great Celtic nations have been "terrors" to every race of men on earth, and who will not see that Japhet was inspired when he gave such a name to the second son of his heir, Gomer? [1]

Forming a great branch of the human family, the Gaels or Celts are "terrible" in war, as shown on the battlefield in in every land and age. But above all they are "terrible" when aroused, which they have shown the world in the French Revolution, during the Commune in '71 at Paris, or when an Irishman has been deeply insulted or trodden under by tyrants.

When the Celts or Kelts, speaking the Gaelic tongue, from which came the name Gaul, or ancient France, these sons of Riphath, "breaking in pieces," the "terrors," when they had gone to the westernmost shores of Europe, finding no more lands in which to "enlarge," to which they might "scatter" and colonize, then they turned back, and under Brinnus, "the general," they overran and conquered Italy, sacked Rome, and spread over the fertile lands of beautiful Italy and Greece. The Celts leaving Iran, "the land of noble men," now Persia, they scattered to western Europe long before the Teutonic or German race had begun their journey from the shores of the Caspian Sea to central Europe.[2] Driven out of Rome by Camillus, the Celts overran the shores of the Danube, and rested in the fertile valleys and other parts of classic Greece.

First they were called the Celts or Kelts, then the Romans named them the Galli, from which came Gaul, the ancient name of France. There they first colonized, and settled and intermarried with the dark-skinned sons of Canaan, who first under the name of the Pelasgians sent out colonies from Sidon, Tyre, and Carthage, who emigrated to and colonized the northern shores of the Mediterranean Sea. That is why the southern people of Europe are so dark and swarthy. At last the pure race of Riphath confined to Ireland, "the land of the noble men," so-called from ancient Persia, were called

[1] Smith's Dic. of the Bible, Riphath. [2] Ten Great Religions, by Clarke, p. 355.

the Celts, the mixed race in France were named Galli, or Gauls, by the Romans, while those who went back to Asia Minor received the name of Galatians, (Galatæ).

The British Isles where the pure Celtic race of Riphath, "scattering," "the terrible," first settled, was first known to the Phœnecians, the sons of Canaan. The first settlers, known as Celts, were called Britons by that branch of the Celts who colonized northern France. The whole of England, except, perhaps, Essex, Wessex, Middle Essex, was settled by the Celts, cousins of the ancient Irish, French and Spanish nations. The Romans came under Cæsar, but while conquering the southern part they made but little impression on the pure Celtic stock of the nation. Like the ancient Irish, the Celts of England were divided into tribes, each living in and holding a large tract of country called a county; over each county was a count elected by the men of the tribe. He led them in war against their neighboring tribes. To the North a tribe of Scots and Picts colonized Scotland, "the land of the Scots." Towards the middle of the fifth century 300 German Saxons came to England, and they were employed as soldiers by the English chiefs against their northern enemies the Scots. Later more Saxons, Angles, and Jutes came from Germany, and bloody wars resulted, the Germans driving some of the Celts west to Wales. England, which before this was Christian, now became heathen, but Pope Gregory the Great began a missionary work with the 30 monks sent by him from Rome, and in time England again became Catholic.

Seven tribes, or independent kingdoms, formed a union under King Ethelfrid in 449. In 827 King Egbert of Wessex conquered them all, and proclaimed himself the king of England. The Northmen now began their invasions, which in some cases were repelled, but they infused new blood into the Celtic stock, which had been a little mixed with the Saxon people. But in the eleventh century the Normans, led by William the Conquerer from N. W. France, crossed the Channel with a great army, defeated Harold, heir to the throne, and incorporated his whole French army, with its language and customs, into the British nation and people. His soldiers were almost pure Celts, and therefore we conclude that nine-tenths of the English people are Celts, children of Riphath, "scattering." Well they have fulfilled the prophecy in their father's name, for they have scattered to the ends of the earth, sending colonies to almost every country.

In Ireland, "the land of noble men," the same Celtic tribe of Riphath first settled the island. Soon they broke up into

large families at the death of the father, and they scattered over the country, each family giving rise to a sept, or tribe, who colonized a county. We will refer to their modes of living later.

In the British Isles and in the pure race of Riphath, we find realized his prophetic name, "the terror," for the British armies and fleets have been terrible in every battle in which they have engaged with other races. Only by their own race were they beaten, as in the two wars with America, settled chiefly by Celtic colonies from the British Isles. Again we find Riphath, "scattering," realized, the prophecy fulfilled in the way the English race and language is overunning the whole world, colonizing America, Australia, India, the islands of the sea—England impressing her tongue, laws, form of government and customs on so many races and peoples—all this was foreknown to the patriarch when he called his grandson Riphath, "breaking in pieces" "scattering." The two Americas were settled by colonies from the British Isles, from France, Spain, and Portugal, countries first discovered and settled by the children of Riphath. "Scattering," they have scattered to every part of the New World, and in future ages men will see realized that prophetic name Riphath, "scattering," or the "terrible," for the great American nations born of the Celtic races, will be terrible to all other peoples who will dare to attack them. As Americans, therefore, we look up to Riphath as our father and progenitor.

Magog, "the mountain," or "land of the moon," according to the Sanscrit, was the father of the great Scythian and Tartar tribes now living to the North of the Caucasian range of mountains. Scythopolis-Beth-Schean was their capital. It was probably built by their father and first king, Magog. From the most ancient times there was a tradition that they would become the enemies of religion, which proved true, when as pagans in the fourth and fifth centuries, descending in vast hordes, and overunning all Europe, they destroyed the Roman empire. Again they came down from these vast plains of Asia, and having been converted to Mohammedanism, they conquered Asia-Minor and took Constantinople. They are now known as the Turks, who have always been the chief foe of the Christian religion.

Chafing under restraint, feeling that impulse given them by the words of Noe, "May God enlarge Japhet," the Scythians descending from Magog scattered all over the northern plains of Siberia. Following out the words, "and may he dwell in the tents of Sem," they swept down over China

in the third century before Christ, and continued their depredations till the Chinese had to build that stupendous wall on their northern border to stop the inroads of these warlike tribes. But still "Japhet dwells in the tents of Sem," for the royal family of China is Tartar in origin; they came not from the race of China, but of Tartary, descending from the Scythians, of the race of Magog, of the Japhite stock.

The third son of Gomer was Thogorma, the meaning of whose title we find in the Sanscrit, "toka," "a tribe," and Arma "Armenia." Thus his name means "the Armenian tribe," for there his sons first settled and colonized the country, from which later they spread to Phrygia and the neighboring countries. The eldest son of Thogorma was Haik, whom the Armenians say was their first king after the death of Thogormathe, the founder of the early Armenian and Phrygian empires.

The third son of Japhet, born in the year 2320 before Christ, was Madai, "in the middle," for his children, the Medes, dwelled in the midst of the other tribes and nations, taking up their abode to the South of the Caspian Sea, in that region which has Hyrcania, Parthia, and India on the East, Persia and ancient Susiana on the South, Assyria and Armenia on the West, and the Scythenians on the North. After the destruction of the kingdoms of the Medes and Persians the remnants of these mighty historic nations went to the East, and became the fathers of the Hindoos. The sacred books of the Medes are the Vedas; the sacred books of the Persians now in the hands of the Parsees are the Zend Avesta. Except in color, the Hindoos are identical in form, feature, manner, and mode of thought, with the white races of Europe. In studying them we can see what our forefathers were before they were converted to the Christian religion.

Javan, "the youth," from a Sanscrit root from which came the Latin juventus, "youth," or from the Hebrew, vaniah, reversed iahvan, means "God be praised," or "Jehovah is praise." He was the fourth son of Japhet, the father of the Greeks, these wonderful people who so impressed their civilization on all nations. His father Japhet, or his grandfather Noe, inspired and filled with prophetic Spirit, thus called him as a prophecy, foretelling the work of the Greek nations who would be born of him. In its older form his name appears among the Greeks as Iaon, from which comes the Ionians, one of the Greek tribes or nations. The name Yavnan is found on the inscriptions of Sargon's palace, unearthed at Nineveh, as descriptive of the Island of Cyprus,

"copper," from the mines of that metal worked there by the Greeks, the first settlers in that Island. (See opposite a picture of a port in Cyprus.) A Babylonian tradition says that Javan went to Greece, and driving out the Pelasgians, the children of Cham, that he built Athens and was buried on its Acropolis.

Elisa, or as the Hebrew gives it, Elishah, means "God is salvation." He was the eldest son of Javan, and the father of the Ælonians. The Greeks give Elisa as Hellas their father, who, they say, lived long before the Trojan war. The descendants of Elisa settled in many parts of Greece, at Thessaly, Boeothia, Ætolia, Locris, Elis. They were noted in the most ancient times for their celebrated purple dyes.

Tharsis, or Tarshish, "hard," "a fortress," the second son of Javan, settled in the West of Italy, and his children were called the Tyrseni. Their chief city thus was named by the Greeks, Tarsus, after its founder, Tarshish, son of Javan. In that Greek city St. Paul was born.[1]

Cetthim, or Kittim, the third son of Javan, settled the island of Cyprus, "copper," thus named from the copper mines they found there and developed. He fixed his seat at Citium, where he built the city of that name. His children passed over into Italy and Macedonia, of which Alexander the Great was the most famous monarch.

Dodamin, the last son of Javan, is given in the Talmud, the Targum, etc., as the father of the tribes of Dardania, Illyricum, and other Greek countries. It is said that Dodana, in Epirus, is identified as his city.[2] The seventy interpreters say his descendants were the Rhodians. Dutrepon holds that they sent colonies to the banks of the Danube, and there founded many cities. Such were the providential destinies of the sons of Javan, "God be praised" for such a son, as Japhet or Noe inspired called him, foreseeing the remarkable race of the Greeks, who would be born of him and exert their influence and civilization on all future peoples. "By these were divided the islands of the Gentiles, every one according to his tongue, and their families in their nations."[3] Let us enter a little into the details of Greek history, showing how the prophecy was fulfilled.

Javan, "God be praised," or "the youth," the father of the Greeks called his eldest son and heir Elisa, or as the Hebrew has it, Elishah, "God is salvation." From him the Greeks called themselves Helenes, and named their father

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[1] Acts xxii. 3. [2] Smith's Dic. of the Bible. [3] Gen. x. 5.

Elisa, Hellas, as they often added the letter h to their words beginning with an e. The children of Elisa settled in many parts of Greece, and as they were the heirs of Javan, the children of his eldest son, they formed the ruling family.

To the North of, and forming a part of Greece, was Emathia, called later Macetia, whose inhabitants Herodotus names the Macedonians. About 500 years before Christ, Perdiccas united them into a kingdom. Under Amyntas, a contemporary of Darius, the Persian king, they first appear in history. His grandson, Philip, "a lover of horses," from 359 to 336 united all Greece. The son of Amyntas II., Philip's invasion of Athens gave Demosthenes the occasion of delivering the most beautiful as well as powerful oratorical discourses which ever proceeded from the mouth of man. Alexander the Great, "a helper of man," was the son and heir of Philip.

What will we say of Alexander, heir of Javan, leader of the Greeks, who at the age of 32 had conquered an empire the most wonderful ever ruled by any one human being? Lysimachus was his teacher when he was studying the matchless poems of Homer; from 13 to his 16th year he was under the tutorship of Aristotle, whose philosophy and sylogistic forms have shaped the mode of thought for the civilized world since his day. When other princes of his age would have been at play, Alexander astonished his elders by asking the roads and the distances from place to place throughout the vast empire of Persia, which later he was to conquer, showing the tendency of his mind and the divine Providence over him in his tender years.

At the age of 20, on the assassination of his father, he ascends the throne, and at once he avenges the murder. At the head of his army he enters Greece, strengthens the union of the Grecian republics with his authority, and at Corinth he was elected commander-in-chief of the Greek army and navy. That was in 334 before Christ. In the following spring, he led an expedition against the Thracians, crossed the Danube, and defeated the enemy. Rumors of his death having spread in Greece, Demosthenes at Athens and patriots in other cities, exhorted the people to rise against his government. But in thirteen months he returned, took and levelled the whole rebellious city of Thebes to the ground, leaving only Pindar's house standing. Then he began preparations for the subjection of Asia, whose chief empire, Persia, had so long afflicted and so often invaded Greece.

In March, 334, he crossed the Hellespont with a force of about 35,000 men, and at the site of Illium or Troy he per-

formed religious rites and offered sacrifices to the memories of the great heroes, sons of Ascenez, heirs of Noe, and founders of the Roman empire, from whom Alexander claimed direct descent. He defeats the Persians at the river Granicus, and the whole of Asia Minor submitted to him. He was delivered from a fever by the skill of his doctor, Philip. In 333 he defeated 500,000 Persians under Darius III., who came to meet him in the valley of the Issus. He there captured an immense treasure, with the wife, mother, and three children of the Persian king. These captives Alexander treated with unusual kindness. To him bows Syria and Phœnicia, with the exception of Tyre, of which we give an engraving on page 80, as it appears at present. After a siege of seven months, the "city in the sea" submitted to the engineering skill of the Greeks. He wiped out the proud Tyre, and then he razed Gaza, "the strong place," built by the Philistines.

Entering Egypt in 332, the inhabitants of which were now terrified, he conquered the whole of the Nile land with little resistance. In 331 he founded Alexandria, called after himself. Then he marched through the Libyan desert with his army to the famous temple of Jupiter Ammon, "the hidden god," where the priests in fulsome flattery addressed him as the son of the god, and Alexander assumed that this was his parentage, which shows Jupiter was one of the great ancestors of the race. The disgust of his Macedonian soldiers was great, for they had served under Philip his father, and well knew his forefathers.

Having now become master of Greece, Asia Minor, Syria, Egypt, and the northern coasts of Africa, he went in search of Darius, the chief monarch of Asia. Crossing the Euphrates and the Tigris with his army of 40,000 foot, and 7,000 cavalry, he met the Persian king with his vast army, composed of 1,000,000 infantry, 40,000 horse, 200 chariots armed with scythes, and 15 elephants, which animals for the first time appeared on a field of battle. It was in Oct., 331, that the Greeks and Persians met and contested for the ruling of the world. The Persians were defeated; the empire was destroyed; its two capitals, Babylon and Susa, surrendered with their immense treasures, and Alexander with his Greeks marched on to the cradle lands of the nation, taking Persepolis, "the city of the Persians," on its mighty platform, and Pasgargade with its ancient palaces, burning, dismantling all as he went along. In 330 he pursued Darius into Media, Hyrcania, and Parthia, where the unfortunate king was murdered by his revolted satraps. Alexander ordered his

body to be buried with royal pomp in the regal sepulchres of the great kings of Persia. On the mountains behind the great platform we find his tomb to-day.

No power in Asia was strong enough to oppose the Greek armies, and Alexander pursuing the satraps of the Persian king, entered Aria, now Herat. He went on to Drangiana, now called Sejestan, overran Bactria, swept over modern Afghanistan, crossed the Oxus, reached the Jaxartes, where he founded a city, Alexandria, as a fortress against the Scythians.

During this time Alexander had become very intemperate. He was often filled with suspicions against his friends. He condemned to death Philotas, his best general, and his father's former friend. He murdered Parmenio, opened the letters of his captains from Europe. In a drunken orgy, with his own hands he killed his friend and general, Clitus, who had saved his life at Granicus, because he had dared to rebuke him for his pride, and for his proud belief in his divine origin. At Bactra, now Balkh, he celebrated with oriental magnificence the wedding between himself and his captive, Roxana, demanding prostration before him from both Greeks and Asiatics. Anaxarchus, the Greek philosopher, took the lead in this degrading ceremony, but Callisthenes, the friend and correspondent of Aristotle, refused and opposed it. Being falsely accused, he was tortured and put to death. From there Alexander started South, entered Caucasus, now known as Hindoo Koosh, went to Cabool. Descending along the right bank of the Indus, he swept everything before him. At Attock he crossed the Indus and entered India, where he subdued Indian-Hindoo princes, who became his tributaries. He marched as far as the river Hyphasis, now the Sutlej, where his Macedonian soldiers refused to farther penetrate the unknown regions of India, and where on the west bank he erected twelve altars of an extraordinary height to mark the limits of his easternmost conquests. Then he gave orders to return.

Late in the autumn of 327, he embarked and sailed down to the mouth of the Indus, disembarking along the way to subdue the Indian tribes then living on its shores. In 326 he reached the Indian ocean. His admiral, Nearchus, took the fleet around through the Indian ocean and the Persian gulf, to the mouth of the Euphrates and the Tigris, while Alexander with his army marched westward along the arid and desert shores of the Persian gulf, where his soldiers suffered much from thirst. Stopping at Pura, now Bahnpoora, they

began a bacchanalian drunken procession through Carmania, now Kerman, entered Persia, and towards the end of 325 they reached Susa, where he adopted the Persian costumes, religion, and contracted two additional Asiatic marriages. Then he sailed down to the Persian gulf, with the intention of forming a vast naval enterprise for the circumnavigation and conquest of Arabia. An immense fleet was built in the Syrian cities along the Mediterranean Sea, taken apart and carried to Babylon, and put together again to be sailed down the Euphrates to the sea. The fame of Alexander and his victories had spread all over the world, and embassies from Gaul, now France, from the Romans, the Ibarians, and other nations met him at Babylon, which he had entered in 324, which he was going to make his capital. Having spent several days examining and surveying the marches around the great city, he contracted a fever, which was increased by his drinking, and in the weakened state of his constitution caused by intoxication, he was unable to cope with the disease, and he died at Babylon after the most extraordinary reign of twelve years and eight months. Leaving no successor to sit upon his throne, his vast empire was divided up among his generals.

In the designs of Providence, Alexander, without knowing it, spread the Greek language and literature over the larger part of the known world, preparing the way for the preaching of the Gospel written by the Apostles in that tongue. The Romans, who began later their conquest, spread also the Latin, in which a part of the New Testament was written. Greek and Latin, the languages of Greece and of Rome, the tongues of the Alexandrian and of the Roman empires, Greek and Latin, spoken by Alexander and the Cæsars, the languages in which the inspired writers composed the New Testament, the languages still studied by the learned, taught in every college, the foundations of the modern tongues of the world, what an influence they have exerted on the human race! Alexander and the Cæsars were the heirs of Ascenez, bearing in their persons the blessings of that high-priest Noe, leaders of the sons of Japhet, "dwelling in the tents of Sem," with "Ham as their servant." Thus we have traced the history of the sons of Japhet, the effects of the benediction of the high-priest of God uncovered in his tent,[1] the type and the image of Jesus Christ hanging nude upon the cross.

Through Greece and Rome, the personified power of the

[1] Gen. ix. 2.

JOPPA, OR JAFFA, LOOKING TOWARD THE SEA.

sons of Javan and of Gomer, the blessing of Noe, was realized by the sons of Riphath, second child of Gomer, and is now being brought to pass by the colonies of France, of Spain, and of the British Isles, now scattering over the world, dwelling in the tents of Sem, and the African children of Ham are their servants.[1] But Providence, who directs the movements of nations, has still reserved the work of the Russian and of the Sclav and of the Scandinavian, while the children of Madai, with their Sanscrit and their Zend Avesta, with their Brahmanism and their Buddhism, are scattering over the whole Asiatic continent, like Japhet, "dwelling in the tents of Sem," while the worship of "the God of Sem," Jesus Christ, spreads over the world.

[1] Gen. ix. 26.

CHAPTER V.

HISTORY OF THE SONS OF SEM.

BEFORE giving the solid historic facts which can be proved about Sem, "the yellow man," and his sons, we stop to incorporate a striking legend, or tradition of Babylonia, also given by the Jews in the Talmud,[1] about Sem after the death of Noe. It was told the writer by Father Bar Simon, "Simon's son," the head of 2,000 families of Babylonian Christians who follow the Chaldean Rite or Liturgy, formed by St. Thomas the Apostle, and by his two disciples, Sts. Adaeus and Maris, who wrote it down after the apostle had left Babylonia. This priest is the preserver of the teachings and traditions of the Chaldeans, from whose country came Abraham.

On his death-bed Adam called his son Seth, saying: "I am going to die for my sin, but bury me not, for God revealed to me that a flood will be sent to destroy men for their wickedness. God will show your children where to bury me, and where I will rest till my Redeemer comes, 'the seed of the woman,' who will satisfy for my wickedness." Seth embalmed the body of the patriarch, and it came to Noe, who carried it in the ark and guarded it as a most precious relic of his forefather. After the flood, the relic of the saint fell to Sem as the heir of Noe. On the death of the latter, an angel appeared to Sem, and told him to take the body of Adam, and follow him. Placing the burden on a camel, and leaving the land of the Chaldeans, which was then cursed by the rebellion of Nimrod, Sem followed the angel to the West, for many a mile, till at last they came to a little hill, where the angel told him to entomb Adam's body. To guard the embalmed relics of our great forefather, Sem rested beside the tomb, and there he built a city. There he lived like a monk, without father, mother, or children; he spent his time in prayer and sacrifice.

All around was war and division. But when friends met in that early time, they saluted each other with the word

[1] Smith's Dict. of the Bible—Melchisedek.

"peace," bowing the head and saluting with the hand, as given in the picture on the next page, an oriental wife saluting her husband. That salute was called "the Salaam." He called his city Salaam, meaning "peace." In the change of languages, after the building of the tower of Babel, his name as Sem was lost, and unknown among the people where he emigrated: he was known as "the King of Peace." Later to the name Salaam, "peace," Abraham added Jeri, meaning "the city," and when we put the two names together, we have Jeri Salem, "the City of Peace," while Sem, who built it, was called "the King of Peace," in Hebrew Melchisedek. Here we have Jerusalem, the holy city, built by Sem, who as the king of men, heir of Noe, blessed Abraham.[1] No one knew from whence he came; his people were unknown, and therefore he is given as without father or mother or posterity.[2]

As the figure of our Lord, the high-priest of mankind, Melchisedek, offered bread and wine, typifying the Lord Jesus at the Last Supper.[3] For years Melchisedek lived beside Adam's tomb, and there he taught Isaac the traditions of the human race before the flood, which later Moses wrote down in the Book of Genesis. Beside the hill of Calvary, "the skull" in Greek, or Golgotha in the Babylonian, "the skull," "the King of Peace" lived. To him Abraham gave the tithes, the tenth part of all he had, for he was the heir of Noe, and priest of the most high God. Him Abraham consulted in all his undertakings, and when he had taught the patriarchs, Abraham and Isaac, the true revelation, which Moses incorporated into the first book of the Bible, which was later scattered over the earth, Melchisedek died, and Adonideck, his successor, followed him on the throne of Jerusalem.

Beside Calvary, "the skull" of Adam, rose another hill, Moriah, "God provides" for the coming of His Son by the countless victims which will be offered in the temple of the Jews, later built there by King Solomon, "peace." Down along the ages, the two hills rested beside each other. Moriah within the city walls, the rock still seen rising above the floor of the Mosque of Omar, in the holy city to-day, the deep trenches for the blood still showing on its surface, down which rivers of blood flowed during the time the holy temple of the Jews covered it.

Outside the walls of Jerusalem, the holy city of Melchisedek, Sem, whose life spanned the world before and after

[1] Gen. xiv. [2] Heb. v. 6; Heb. vii. 3. [3] Gen. xiv. 18-20.

AN ORIENTAL WOMAN SALUTING HER HUSBAND WITH THE SALAAM "PEACE."

the flood, rose another hill, on which he had buried Adam. It was a place of a future sacrifice, to which the victims of the temple of the Jews on Moriah pointed. There they brought Jesus, "the Saviour," named also Christ, "the anointed," and on that hill of "the skull," they crucified "the anointed Saviour." And when the Roman soldiers dug the hole for the cross, they unearthed a "skull," the skull and body of Adam. Then from wounded hands and feet the blood of his Redeemer trickled down till it reddened the skull and bones of Adam; it dripped even into the mouth of the first man, that mouth which had eaten the forbidden fruit. The first sacrifice of Christ was offered on the relics of the first saint, Adam. To this very day they show us the grave of Adam, in one of the chapels of the church of the Holy Sepulchre.

We turn to more approved historic facts about Sem, and about his sons, and the kingdoms they founded.

The first-born son was his father's heir, and therefore in the division of the continents, Sem, the eldest of Noe's three sons, received Asia, his father's dwelling-place, while Ham took Africa, and Japhet, Europe. Elam, "the youth," eldest son of Sem, was his father's successor. To him fell the Asiatic continent at the death of Sem. Elam, the father of the Persians, was the high-priest of the earth, the ruler of men, the heir of Adam, of Noe, of Sem, and of the patriarchs, and he alone would have been the civil and religious ruler if the rebellion of Nimrod and the confusion of tongues, had not disturbed and scattered the races at the building of the tower of Babel.

Coming down from the ark, and from the mountains of Ararat, in Greek, Armenia, "the holy land," the children of Noe first found a home in the East, beyond the plain which the Hebrews call Sennar, which the Greeks call Mesopotamia, "between the two rivers." In the mountains of what is now called Kurdistan, mankind, after the flood, first lived. The recent discoveries of Egypt, of Babylon, and of the other ancient nations prove it. 5,000 years before Christ, say the inscriptions, there the human race first found their home.[1] Among the mountains of western Persia and Luristan we find the most ancient monuments of earth. From there they went West, till they came to the fertile plains of Mesopotamia, or Sennar. "And it came to pass, as they journeyed from the East, that they found a plain in the land of

[1] Mr. Boskawen.

Shinar," between the two rivers, "and they dwelled there."[1] Then the Bible goes on to tell how they began the building of the tower of Babel, how they all first spoke one language, and how the families were forced to scatter and colonize the world, because they could not understand each other, for each family had a new language of its own.

After the confusion of the tongues at Babylon, coming with and leading his tribe, Elam, Sem's first-born and heir, went to the North-east, leading seven families, the children of the seven sons of Japhet. There the white tribes first settled, calling it Iran, "the land of noble men." One of the first tribes to leave Iran was the Gælic family led by their father, Riphath, and they stopped not till they had colonized the shores of the Atlantic and the most western island of Europe, which they called Iran, Eran, or Erin, after their old home in Persia, and from that time it is still named Ireland, "the land of noble men."

Around Elam clustered the white races, the sons of Japhet, which from their ancient home in Iran are to this day called the Aryan, "the noble races." The sons of Elam became fathers of different tribes, each settling a province, of which the chief was called Fars, or Pars, which gave the name Persia to the whole country. Madai, father of the Medes, the third son of Japhet, remained forever a faithful vassal of Elam, and therefore the Medes and Persians always figure together in history.

Persia, in ancient times called Elam, after the founder, was mostly settled by the Japhetic or Aryan races, as shown by the noble intellectual countenances of the monuments at Persepolis, Pargrad, etc. When profane history opens, we find them divided into thirteen provinces, a tribe inhabiting each, with three noble tribes forming the aristocracy, of which the highest tribe was of the kingly family. Chedorlaomer, "the sheef band," with other kings of Mesopotamia made war against the kings of Sodom, Gomorrah, and the Canaanite rulers, and captured Lot. But Abraham defeated them, and rescued his nephew,[2] when Sem, or Melchisedek, blessed him. From that time Persia and her kings played an important role in the historic events of the Old Testament. The story of Persia is long and interesting.

Its first ruler was Elam, eldest son and heir of Sem. Its first king given in profane history was Kaiomars, who ruled 2,160 years before Christ. In 2010 it became subject to

[1] Gen. xi. 2; King James' version. [2] Gen. xiv.

Syria; in 1740 Pashang defeated its king, Nodar; in 1730 it king, Zur, or Zoab, defeated Afrasiab; in 1661 the Pischdadian dynasty was overthrown; in 642 Cyaxares expelled the Turanonian rulers, and set up the Kaianite dynasty. In 640 Persia became subject to the Scythians, but in 612 they were expelled; in 606 the Persians captured Assyria, and in 596 they conquered Asia Minor, Syria, and Egypt. In 559 Cyrus, "the throne," became king; in 551 he annexed Media; in 538 he conquers Babylon; in 522 Cambyses is killed, and Smerdis usurps the throne; in 517 Darus captures Babylon; in 497 occurs the war between Greece and Persia, on the plains of Marathon,—see engraving,—10,000 Greeks defeated 110,000 Persians, 6,400 Persians and 192 Greeks being killed; in 480 Xerxes invades Greece, but in 465 he is killed. In 458 Ahsuerus marries Esther, the Jewish maiden.[1] In 401 takes place the retreat of the 10,000 Greeks, led by Xenophon, which he immortalizes in his great history, the Cyropedia. In 550 Ochus conquers Egypt. In 334 Alexander the Great, son of Philip of Macedon of Greece, invades Persia, but in 251 Persia passes into the control of the Parthian rulers, of the house of the Arsacidæ. In the days of the apostles the Christian faith was preached in Persia, for St. Thomas either went himself or sent his disciples to preach to them. In the year 226 after Christ, Artaxerxes founded a new dynasty, and in 326 Christianity is forbidden. In 430 the Huns invade Persia, while in 636 the Arabs conquer it. In 651 it passes under the yoke of the Saracens, or Mohammedans. In 813 the Taherite dynasty begins; in 872 the Sopharide dynasty is established, but in 874 the Saminide rulers commenced to reign. In 1026 Ferduci flourishes; in 1038 the Turkish Selijakian dynasty; in 1223 the Mongols succeed to the throne, but in 1393 Timour, the Tartar, conquers all Persia. In 1502 Ismail Shah Soop expels the Turks; in 1724 Turkey and Russia divide Persia, and from that time to the present the history of Persia is not very interesting.

Assur, "level plain," the second son of Sem, was the father of the Assyrians. After the building of Babylon, Nimrod, "the rebel," went North, conquered the land of Assyria, or Asturia, and built Nineveh, Calah, Resen, about 2418 before Christ, as given on the margin of the tenth chapter of Genesis. But some think that Assur himself, the son of Sem, built these cities, and became their king, while others write that the Assur who built these cities was the son of Nimrod,

[1] Book of Esther.

"the mighty hunter before the Lord,"[1] and that, therefore, Assur was the great-grandson of Ham, and not the son of Sem, given in Gen. x. 22. The recent researches of antiquarians show us that for nearly 2,400 years the real history of Assyria was buried, till within the last few years, its interesting story has been re-discovered by the excavations of its buried cities on now vast mounds, rising like mountains from the plains of Mesopotamia, as shown in the engraving on the opposite page.

These researches of antiquarians prove to us that long before Greece or Rome appeared in history, Assyria was a great and powerful empire, dominating over central Asia. Nin, or Ninus, the son of Nimrod, seems to have been the first king after the conquests of his father. After him the capital was called Nineveh, "the city of Nin." The kingdom is next mentioned in II. Kings, when the king of Assyria invaded Palestine, that was in 669 before Christ. But he was induced to retire by a bribe of 1,000 talents, given him by Manahem, king of Israel, the kingdom of Israel having separated from that of the Jews long before. Later Tiglath-pileser invaded Syria, and carried many of its people away captive.[2] Shalmanassar laid siege to Samaria for three years, took it and carried away the inhabitants. Thus he put an end forever to the kingdom of Israel, which had rebelled against the son of Solomon, and founded a kingdom in opposition to that of Judea, with Samaria as the capital.

At that time the ten tribes of Israel were lost and scattered among the nations of Mesopotamia, and they never again returned to Palestine.

Later Sennacherib, king of Assyria, came up against the walled cities of Juda and took them, but failed in capturing Jerusalem. An angel killed 185,000 of his soldiers in one night.[3] On his return to Nineveh he was killed by his own two sons, and Esarhaddon ascended the throne. From that time in 711 before Christ, to the reign of the last king of Babylon, Nabuchadonosor, mentioned so often in the Bible, the Assyrian empire went through many vicissitudes. In 711 before Christ, the Medes revolted from Assyria. The final overthrow of the city of Nineveh and of the empire took place in the year 625 before Christ, and it is one of the saddest scenes given in any history, the total destruction of a vast city, the ruin of a great empire, the wiping out of one

[1] Gen. x. 8. [2] IV. Kings. xvi. 5, 9; before Christ, 938.
[3] IV. Kings, xviii. 13; before Christ, 714.

of the oldest nations of antiquity, before history was born. Only in our age can we appreciate the calamity.

Cyaxares, king of the Medes, with an army of 400,000 men, invaded Assyria, and invested the great capital, Nineveh, which was greater even than Babylon. Sardanapolus, or Saracus, the last Assyrian king, defeated in battle, shut himself up in the great city, and for two years Nineveh withstood the siege. But as foretold by the oracle, the massive walls of Nineveh withstood every attack, till an unusual rain raised the waters of the Tigris, flowing by the feet of the city; the walls were undermined, and two miles of the vast ramparts fell. Hope then fled. Saracus gathered around him his concubines, eunuchs, wives, and the members of his brilliant court, and made a funeral pile of his richest furniture, and of the decorations of his magnificent palace. Then standing aloft on the summit of all, he gave orders to fire the funeral pile. The temples, the palaces, and the whole city were soon one vast furnace. Thus perished the great city of Nineveh, and the oldest empire of the earth. The very memory of the vast city of Nineveh and its history were lost to the world for centuries. Even in the year 401 before Christ, Xenophon, leading his 10,000 Greeks back to Greece, says in his Cyropedia that they encamped beside the great mound made by the ruins of Nineveh, wholly ignorant of the history of the great buried city. Its history was reconstructed, or rather resurrected, in our day by the labors of the learned excavators on its site. The great mounds, as shown in the engraving, page 89, cover the remains of the vast palaces, still showing the marks of the fire which destroyed the city. Thus perished from the earth the empire of Assur, second son of Sem.

The third son of Sem was Arphaxad, "the stronghold of the Chaldeans." He was the father of Heber, from whom was born Abraham and the Hebrews, "the sons of Heber." The history then, of the race of Arphaxad, is that of the Hebrews, or of the Jewish people, and that we will reserve to another time. In another volume we hope to give a complete history of the Hebrew people, of the wonders of their sacred Books in the Old Testament.

The fourth son of Sem, Lud, "shining," was the father of the Lydians. His children settled in Asia Minor. Xanthus, in the fifth century before Christ, wrote a history of his people, the Lydians, in which we find the fragments and the remains of their traditions coming from Babylon. Atys, their first king, was the son of Manes, whom we know was Sem, and

Lydus, their first king, was Lud. They became the Phrygian divinities. He mentions Belus, Ninus, Hercules, &c., whom we recognize as the first kings and the divinities of the Babylonians and of the Assyrians. Omphale, daughter of their king, Jardanus, before her reign, forced all the virgins of the kingdom to corrupt themselves with the slaves, she giving the example by lying with strangers, her guests, whom she at once put to death. From this time, every kind of abominable corruption festered in the kingdom, and later they introduced the worship of Myltta, the goddess of immodesty, called Bellis, among the Babylonians, and Venus among the Romans. An invasion of the Cimmerians in the sixth century before Christ, forced them to call on the Persians for aid, and Lydia became a satrapy or province of the Persian kings, like the Phœnicians, and perished with the latter empire. The Lydians were great commercial people, living on the shores of the Mediterranean. They invented the stamping of coins, the flute, the cithera, carpets, dye-stuffs, &c.

Aram, "his exalted," the fifth son of Sem, settled in the high lands to the north-west of the Mesopotamian plane. Among them lived for a time Abram, "the high father," or Abraham, "the father of a multitude," before he heard the call of God to go West to the land of Canaan, now Palestine, where he became the father of the Hebrew nation, or the Jews. When the ten tribes born of Abraham, after the death of Solomon, rebelled against his son Roboam, "a freer of the people," and set up the kingdom of Israel at Samaria, the present state of which city we give an engraving at page 98, they did not keep the law. Then, to punish them, God gave them into the hands of the Babylonian king, who carried them away in chains to Haran, and the children of Aram were sent to colonize Samaria. The ten tribes of Israel who had rebelled against the kings of Juda and set up a religion of their own, were lost forever among the inhabitants of Mesopotamia, among whom they intermarried and lost their religion.

When the Jews were later carried away to Babylon by Nabuchadonosor, when Jerusalem was destroyed, after their 70 years of captivity, they were sent back by the Persian king to rebuild the ruined temple of Jerusalem, they used no more the pure Hebrew, but a mixture of Aramaic, which our Lord and the apostles spoke, and preached in.

At Antioch, Sts. Peter and Paul composed a mode of worship, the Aramaic, now known as the Marionite Liturgy, which

the writer was the first to translate into any language. The Aramaic is now known only among the Marionite priests. Sometimes called the Syro-Chaldaic, several parts of the Old Testament were written in it, as well as St. Matthew's Gospel, the Talmud and Targums of the Jews, &c.

Aram had four sons. Uz, "firmness," or "fruitful in trees."[1] He built Damascus, an engraving of which city is given at page 40. Of his race was born Job, "the persecuted," "the afflicted," who in his patience and affliction was a striking image of our Lord.[2] Job lived in or near the land of Edum, the son of Isaac, meaning "red," of which the capital was Arabia Petra. The children of Aram spread not only over the north of Mesopotamia, but also to Syria.

The second son of Aram was Hul, "a circle," "a region of sand," for they spread around the sandy plains and spurs of the mountains of Libanan. The accounts of the children of Gether are so obscure and conflicting that we will have to pass him by. Mash, his youngest son, settled the North of Mesopotamia, where they were known as the Meshech, or the Mysia.

Jectan, "little," one of the sons of Heber, was the father of Elmodad, "the agitator." His children went to the far East and inhabited India.[3] A branch settled in the Arabian peninsula, and from them was born Ismael's wife. The second son of Jectan was Saleph, "drawn out." He was the father of the Arabian tribes of the Schechs, still living in Yemen, South Arabia. The third son of Jectan was Asarmoth, "the court of death," a name still preserved in Hadramawt and Hadrumawt, a province and a city of southern Arabia. Another son was Jare, "the moon," or "the new moon." His children settled in Arabia, along the shores of the Red Sea. The nation of which Aduram was the father has not been identified. His name means "Hader is high," and Hader is "enclosing fire," or "God is his," or "powerful." Another Hader was a son of Ismael, from whom was born later Mohammed, and therefore we see the origin of their continual cry, Alla, or "Great is God." Uzal meaning "beautiful," settled in the south of Arabia, and the chief city of the tribe was Sheba, "the red man," whose "beautiful" queen came to learn wisdom from Solomon.[4]

Decla, "a palm grove," was another son of Jectan, whose children settled in Arabia Felix, but they have not been

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[1] Smith's Dict. of the Bible—Uz.
[2] Book of Job.
[3] Dutrepon: Concordance Scripturæ.
[4] III. Kings x.

closely identified with any of the modern Arabian tribes. All writers agree in saying that the Arabians, except the four tribes, Sulaph, Hadramawt, El-Arwah and Thakeef, descended from Ismael, "God is hearing," the son of Abraham. Obal, "bare," another son of Jectan, is supposed to have settled with his family in Arabia, but some think that they passed over into East Africa about the year 2190 before Christ. Jectan had also Abimael, "my father is God," but we cannot trace his descendants. Ophir is "fat," "rich," and Ophir or Ofir, signifies "red," or "red earth," to this day among the Arabians. From Ophir, perhaps situated in South Africa, the Jews in the days of Solomon got their gold to build the temple, well agreeing with the red color of gold. Writers do not know the geographical position of Ophir, some saying that it was in Arabia, Africa, Peru, in America, and India. Josephus claims that Ophir was in India, and that from that rich country Solomon got his gold, precious stones, etc., for the decoration of his great temple. If it were Peru, South America, it will explain to us the origin of the great flourishing empire of the Incas, the ancient Peruvians, who claimed to have descended from the sun when the Spaniards came, and, under Pizarro, captured Peru, and, led by Cortez, they conquered Mexico.

Havila, "a district," "a circle," colonized Yemen, in Arabia, although we are not certain, for one of the sons of Cush was called by the same name.[1] Jobab means "the howling." We are not able to find where his children settled. But as we can locate every grandson of Noe and the nation which descended from each, and as we find the great Chinese empire with most singular and peculiar language and customs, we conclude that Jobab was their father. Nothing is said of him in any work; no inscriptions relating to his race have been found up to the present date, and we are forced to say that his family left Babylon among the first of the colonies which took their departure after the change of languages. We also conclude that he taught the pure teachings relating to God, and to His providence, which are still found in the sacred Books of China, called the Books of the Kings, and wherein Confucius found the germs of his great civil reforms, which have made the Chinese empire so populous, and so fixed and stable.

The history of China goes back more than 5,000 years. But it is mostly myth and fable. It begins with the reign of

[1] Gen x.

Tien-hwang, "the heavenly ruler," for, like all ancient races, they supposed the first kings came from heaven—such was the honor and veneration with which the nation held their first kings. He was followed by Ti-hwang, "the earthly ruler;" and after him reigned Yin-hwang, "the human ruler." After them came Fuh-hi, who in the old legends is given as a demi-god. He was the real founder of the Chinese empire. He taught the people writing, cattle raising, the divisions of the year, marriage, the arts of peace, and after a reign of 115 years, he died, it is said, at the age of 200. Shin-nung, his successor, during a reign of 140 years, introduced medicine and farming. He was followed by Hwang-ti, who invented weapons, wagons, ships, clocks, musical instruments, coins, weights, measures, etc. Then came to the throne Ti-ku, who established schools. He was the first to practise polygamy. His son, Yau, ascended the throne in the year 2,357 before Christ, and only from his reign began the regular historical records, the former accounts being more or less fabulous and mythical. A great flood occurred in his reign, and he is said to have battled with success against the waters, to save himself and family, and for that reason he is considered to have been identical with Noe. He organized the political system of the country on a firm basis, fostered farming, industry, commerce, and built canals, roads, etc. He died in 2,258, and then Shun, his son, followed him to the throne, ruling with the same spirit. Up to this time was the golden age of China, when the people were innocent and peaceful, when they followed the traditions of their forefathers, given by God to the patriarchs.

The history of the country after this shows us many internal broils, revolutions, wars, and changes of dynasties. Yu the Great, about 2207, founded the dynasty of Hia, and first united in his own person supreme, ecclesiastical, and civil authority. His grandson was dethroned by a popular uprising, and his brother, Chung-kang, took his place, and held the reins with a strong hand. After a period of wars, his son, Tichu, succeeded him, under whom the country was well governed. But after that China, under bad rulers, degenerated, until a popular move of the people expelled the dynasty, and placed that of Shang, or Yin, on the throne, about 1766, which dynasty lasted till the year 1122 before Christ, giving 28 rulers to the country. The story of the last king of this family, Chowsin, reads like that of Sardanopolus, the last king of Nineveh, see page 89, for Wu-wang, his general, succeeded in overthrowing him, when the emperor destroyed

himself. The successful general then placed himself on the throne, founded the Chow dynasty, and regenerated the empire. For 873 years his family ruled China, a history of which is an almost uninterrupted series of wars with the Tartars, internal feuds, revolutions, etc. During this time Confucius lived and reformed, and regenerated the traditional constitution of the empire. During the reign of Liwang, in 571, Menh-tse, or Mensius, the chief disciple and exponent of Confucius, was born. Beginning in 249, the dynasty of Tsin began the subjection of the vassal states of the empire, which had obtained their independence under preceding kings, and he united the nation.

For centuries the Tartars from the North had harassed China by their inroads, and in 246 Emperor Ching-wang began the building of the great wall of China, to stop the Tartars from overrunning the whole empire. It is without doubt the greatest undertaking ever accomplished by man. He took the title of Hawang, "Emperor," and under the name of Tsin-chi-hwang-ti he is the national Chinese hero. In order to be known as the greatest of the rulers, he ordered all the records of the nation and of his predecessors to be burned, and thus perished the valuable sacred books and records of China's former literature; a few fragments only of Confucius and Mencius remained.

From 206 before Christ to 220 after Christ the dynasty of Han ruled the country, one member of which family, Wen-ti, restored the literature, (141) sciences, and arts. Siuan (73) subjected the Tartars, conquering them as far as the shore of the Caspian Sea. During the reign of Ming-ti, Ho-shung, a Buddhist priest from India first introduced Buddhism. At this time the Armenian Christians say St. Thomas the Apostle preached to the Chinese. Ho-ti introduced the cultivation of the grape in 89. About the year 200 after Christ a Roman embassy came to the Chinese court. From 220 to 260 the empire was divided into three separate kingdoms, which were united again by Wu-ti, the founder of the second Tsin dynasty.

Up to this time the Tartars had been kept in check, but now they established an independent empire on the North. From that time to 590, four families or dynasties ruled China, during which the whole country was disturbed by religious wars, political revolutions, and internal discords. In 590 Prince Sui conquered the Tartars of the North, subdued the three kingdoms of China to the South, and united the whole nation. He promoted commerce, science, education, industry, and under him the whole nation advanced.

From 619 to 907, during the reigns of the Tang dynasty, Olopen, a Nestorian priest, preached to them Christianity. In 636 the Emperor Kow-tsung extended his conquests to the borders of Persia. His son, Tai-tsung, was the Charlemagne of his time, but his successors became the tools of their eunuch courtiers, and they were later driven out by Chow-tsung, but too late to save the family, which lost the throne. The empire was again torn by civil wars and internal discords, while the Tartars to the North increased in power.

In 960 Tai-tsu founded the Sung dynasty, which ruled till 1279. Under him and his successors' reigns flourished the arts, the sciences, and the empire was united. The Tartars now swept down on China like the barbarians from the North on the Roman empire in the fourth to the seventh centuries. Under Genghis Khan they advanced on Peking, the capital. It was in 1215. In 1279 Kublai Khan, in Chinese She-tsu, established the first Tartar dynasty, having Peking as the capital, the last emperor of the Chinese Sung dynasty having drowned himself and family near Canton.

The conquering Tartars, or Mongols, did not try to change the national customs or religions of China, but they favored Buddhism and Confucianism. One of them, Kublai, conquered Cochin China and Tonquin. In his reign came Marco Polo of Venice, the first European to visit China, and he gives us the first account of the "celestial empire." In 1294 the first Catholic missionaries came to Peking. In 1358 a Buddhist priest of low birth, Chu-yuen-chang, headed a revolution, which overthrew the Tartar dynasty, and under the name of Hung-wu, he ascended the throne. His dynasty lasted or ruled 276 years, and gave to the country 16 rulers, most of them able men. The Tartars again invaded the country about the middle of the fifteenth century, but they were repelled. The Portuguese now began to trade with China, and in 1583 Father Ricci, a Jesuit, was allowed to preach. Conforming in many respects to the Chinese customs, he had many converts, especially among the chief civil rulers, called the mandarins. The entrance from the river to a mandarin's house is given on the opposite page. The ladies of a neighboring mandarin's house are making a "call" in their boat.

Up to this time China was closed to the rest of the world, and in 1604 the Dutch sent three vessels to trade, but they were not admitted. In 1622 they tried to enter by force, but were defeated. At last they succeeded in forcing an entrance to Pescadore Islands, which they later exchanged for Formosa. In 1615 the Chinese emperor ordered the king of the

PALACE OF A MANDARIN, CHINA

Mantchoos assassinated. Then the latter rose in rebellion, and the empire became again the seat of civil war. The Mantchoos defeated the insurgent emperor, Li-tse-ching, entered Peking, and proclaimed Shun-chi, the son of their own king, emperor of China. He was the founder of the present dynasty. He was educated by Father Adam Schall, a Jesuit, who as president of the board of mathematicians became the prime minister of the emperor.

In 1661 Kang-hi succeeded to the throne. He conquered Formosa and Thibet, improved the financial condition of the country, promoted science and literature, established colleges, surveyed and mapped the country by European engineers, restored the churches to the Christians, and promoted the prosperity of the whole country. He acted under the advice of two Frenchmen, Gerbillon and Bouvet. But Yung-ching, in 1722, becoming suspicious of the Catholic missionaries, expelled them, and persecuted the Christians, in spite of the protests of the European powers. The same kind of persecutions were carried on by his son on the throne, who extended the boundaries of the empire over central Asia.

In 1807 Mr. Morrison, the first Protestant missionary, came to Canton, translated the Bible into Chinese, and established a college at Malacca. With occasional opposition from that time to the present writing, Christianity has been preached in China, many converts being made.

China is noted for its tea, which has taken the place of wine among many nations. We give an engraving of the Chinese way of preparing tea before shipping it.

Putting together the names of the race of Jectan, whose children became idolaters and pagans, for they lost the primeval revelation, we read the following prophecy of their wandering from the faith and their return later.

The "little" "agitator" was "drawn out" "into" the court of death, (idolatry). But "God is high" and "the palm grove" is "bare." "My Father is God," "rich" "in every district." That is, God is rich in the grace of the Redeemer, for the riches of His grace will be poured out into the hearts of the people of Asia, to whom even in our day the Gospel is being preached.

CHAPTER VI.

HISTORY OF THE SONS OF HAM.

HAM, or Cham, the third son of Noe, was a worldly man, while the other two brothers were religious and pious, loving God and practising virtue, like their father, Noe. Ham gave himself up to worldly things. He first began the study of the stars, and practised sorcery, magic, and astrology. Hence he was the father of superstition. Receiving no grace from God, as he was not blessed like his brothers, he turned his thoughts towards earthly things.

His sons were noted for the gigantic works they erected, such as we see in the ruins of Babylonia, Egypt, Palestine, etc. They first surrounded cities with walls against the attacks of wild, uncultured men like themselves. Following the example of their father, they practised all kinds of superstitions, fortune-telling, foretelling the future by the movements of the stars, and predicting the future life of a person. We see that the temples of Babylon and of Nineveh were at the same time observatories, that among the people of Mesopotamia the sons of Ham began the sciences which have revealed to us the natural forces and their phenomena, and that there the germs of every science and art of the world to-day began. They were first studied by Ham and his children. We know not where Ham lived after the flood, or where he died, but we conclude that he was the father and author of that system of pagan gods, the mythology, which began at Babylon, and from thence spread into all the nations of antiquity. According to that system, the gods and goddesses first lived on earth, and then they were deified after death, and became the heavenly hosts, the sun, moon, and stars.

Ham, the "dark," or "swarthy," the third son of Noe, was the father of all the southern nations who are to-day noted for their dark black and swarthy complexion. We must not conclude that the color of these races came from the climate, for the people of African blood live unchanged for centuries in a temperate climate, as the negroes in the south, and the white Europeans in Africa, and the Chinese in this

country do not change their race characteristics. They remain the same types of the races from which they descended. The names given to the grandsons of Noe show in the original Hebrew the peculiarities of the men who bore them. Ham means "the dark," "the swarthy man," and from him to this day his children have been "dark," "swarthy," or "red men."

Cush, "the black" man, "the negro," was the eldest son of Ham.[1] Destined for the southern parts of the world, for the African continent, which they received in the division of the world, his descendants first went south and inhabited the shores of the Persian gulf, which being a part of Asia, belonged to Sem and to his sons. Later the greater part of Ham's children migrated to Africa, while a branch under Nimrod rebelled against Sem and Noe's authority, migrated south, and on the shores of the ocean, where was then the mouth of the Euphrates, they built their first capital, Ur, "light," which they dedicated to the moon-god. To-day its ruins are called Mughier, "the bitumed," for the mortar used in the building was bitumen, which abounds in that country, and still is often found floating down the great river. From that city centuries later God called Abraham to be the father of His chosen people, the Jews. There for centuries the children of Cush brought their dead to lay them beside the remains of their forefathers, so that to this time the ruins of Ur are surrounded by vast numbers of tombs.

Oftentimes in the Bible a country is taken for the people, and the sons of Cush, having first settled to the south of Mesopotamia, it is often called in the Scriptures Ethiopia, "the land of Cush," or "of the black men."[2] But the real Ethiopia is that country to the south of Egypt, at the division of the world given to the sons of Cush.

Saba, "drank to excess," the first drunkard, from his name, was the eldest son of Cush. He became the father of a powerful African tribe of negroes. Havila, "district," "a circle," and Sabatha, "rest," "repose," were the sires and patriarchs of numerous African tribes of black men or of negroes, which spread over Ethiopia, a country called on the Egyptian monuments "the land of Cush," or "the land of the burned complexions."[2] They also penetrated along the southern shores of the Mediterranean sea to the Straits of Gibralter.

Raamah, "trembling," became the father of Sheba, "the red man." He founded the kingdom of southern Arabia, whose queen later came to see Solomon in all his glory.[3] Dedan,

[1] Young's Bible Concordance; Dutripon, Concor., etc. [2] Smith's Bible Dictionary.
[3] III. Kings x.

"low," "a low country," "a depression," relating to the low sea coast of the Persian gulf, where the tribes of Sheba and of Dedan first settled, and where they became the rich and famous merchants of that early time. They carried or sent the productions of these countries to Egypt, to Europe and to all parts of the ancient world, having established great caravans for crossing the deserts of the east.

"And Cush begat Nimrod." He was the Hercules of antiquity. "He began to be a mighty one on the earth. He was a mighty hunter before the Lord, wherefore it is said: Even as Nimrod, the mighty hunter before the Lord. And the beginning of his kingdom was Babel, Erech, and Accad, and Calneh in the land of Shinar." [1]

A careful reading of the tenth and eleventh chapters of Genesis show us that Nimrod, "the strong," "the firm," [2] or "the rebel," as St. Augustin writes, and as the traditions of that country tell us, Nimrod was a rebel against God, and he persecuted all who worshipped the true God. In its striking shortness, the Bible says: "He was a mighty hunter before the Lord." But the great Bishop of Hippo, St. Augustin, says that "he was a mighty hunter against the Lord," and against any one who worshipped and adored God. He was the first who in the pride of his strength rebelled against the civil and ecclesiastical power of Noe, who lived for 350 years after the flood, governing his children by the right of his fatherhood. Then there was only the patriarchal government among men, with the father of all men, Noe, at the head, and Sem, his heir, ready to take his place at death. The traditions of the Arabs, the Jews, and the Talmud surround Nimrod with the character of power, rebellion, and insolence. They derive his name from Marad, "to rebel." At his death he was deified as the constellation Orion, called in Hebrew, cesil, "foolish." During the empires of the Assyrians and of the Babylonians he was the god Bel or Baal; among the Greeks he was Hercules; among the Romans he was Jupiter, and by the Scandinavians and Northmen he was called Thor.

His hunting exploits do not relate to hunting animals, but men, as later the kings of Assyria and of Babylon, his successors, are said to hunt men. Tiglath-pileser I. is said, on the monuments, "to pursue after," or "hunt the people of Bilu-Niper." So on the monuments of Assyria, expeditions against surrounding nations are called "hunting expeditions."

Before the time of Nimrod all tribes of men dwelled under

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[1] Gen. x. 8-10. [2] Young's Dic. of the Bible, etc.

the authority of their father, Noe. But Nimrod first broke away from him, became the "rebel," and founded the first empire, building the great cities of Babylon, "the gate of the god Il," Erech, "length," "size," now Warka, of which we will write later. This city became the great Necropolis or burying place for the kings and nobles of the Assyrian empire, its neighborhood being still covered with tombs, coffins, bricks, and the debris of sepulchres. Nimrod founded Accad, "the fortress," called in the Talmud, Bashkar; in the Septuagint Bible, Archad; the modern, Nisibis. From the latest researches in the valleys of the Tigris and of the Euphrates, Rawlinson concludes that the Accad or Akkad was the first, and "primitive Hamite race of men inhabited Babylonia from the earliest time" In the inscriptions of Sargon, king of Assyria, the name Akkad is applied to the Armenian mountains in place of Arrarat, "the holy land," given them by Moses. The city of Accad itself is given on the inscriptions in the form of Kinzi, Akkad. Calah, the third city of Nimrod, means "the fortress of Ana," who was the chief god of the Babylonians and Assyrians. It is the modern Niffer, sixty miles southeast-east of Babylon.

How shall we condense into a few pages the history of the great Babylonian kingdom, founded by Nimrod, which was the first and greatest empire of western Asia? From the recently discovered inscriptions we conclude that this black race, the sons of Cush, going to the South inhabiting Asia, which belonged to Sem, stopped at the shores of the Indian Ocean, and there settled and built Ur, "the city of the moon." They are called the Kaldi on the Assyrian inscriptions, and hence their names, the Chaldeans. Ur, from which later came Abraham, now Mugheir, was then washed by the waves of the Persian gulf, but now it is far from the sea. It was their first capital. Led by Nimrod, they went back up the Euphrates river, and driving the sons of Sem to the North, they built the three cities mentioned above, of which Babil, now Borshippa, was the chief. There, led by the false teaching and the tyranny of Nimrod, they began the building of the great tower of Babel, which was the occasion of the confusion of tongues and of the scattering of the whole human race. The meaning of the name of the tower of Babel is "Gate of the god Il," or "Gate of the highest God." The Hebrew name of God, Elohim, comes from Il, the most ancient name of God Almighty in all the ancient Semetic languages. The tower of Babel itself stood at Borshippa, 300 miles above the junction of the Euphrates and the Tigris, near the modern village

of Hilleh, on the east bank of the Euphrates, far enough to be safe from inundation, twelve miles southeast of the ruins of the great city of Babylon.

At Borshippa, "a region or suburb of Babylon," Nimrod gathered the 62 families of the human race, acting in opposition to Noe and to Sem, and there he began the building of the great tower, of which the foundations still exist. On the ruins of the tower of Babel, centuries later, Nebuchadonosor "Nebo protects the landmarks," built a great temple to Nimrod, called in the Babylonian language Bel-Merodach. The ruins of that temple, and of the tower at which the languages of men were confounded, is called to-day the Birs-i-Nimrud,— "Nimrod's Tower." The Babylonians built their temples like great pyramids of Egypt, with eight great stages, the one above smaller than the one below, each stage dedicated to one of the gods, their mythological kings, whom they had deified, and the traditions of which came down from their forefathers, and which was found among the Greeks, Latins, Scandinavians, and all ancient nations. The record of the confusion of tongues, given in Gen. xi., is found on the bricks forming the temple built by Nebuchadonosor, one of them having the following inscription: "A former king had built it, but he did not complete its head. Since a remote time the people had abandoned it, without order, expressing their words. Since that time the earthquake and the thunder had dispersed the sun-dried bricks," etc. The tower of Babel had a road circling around it, like a screw, gradually ascending to the top.

The temples and pyramids of all the children of Ham were copied after the Tower of Babel in their general outlines. But all had not the inclined plane, like a screw, ascending to the top, but stages to the number of eight, the lowest being wider than the one resting on it above. The stages were dedicated to their first kings. The lowest, which was black, was dedicated to Saturn; the next, to Jupiter, was orange; the next, sacred to Mars, was red; the next higher, to the sun, was golden, often covered with plates of gold; the next higher, which was yellow, belonged to Venus, the next as you ascend, was devoted to Mercury, and was blue, while the highest, where the moon was worshipped, was white, and often covered with plates of burnished silver. Above was the shrine dedicated to the highest God, Il, or Ilu, the Jehovah of the Jews, the God Almighty of the Christians, but whose revelations had become obscured and dimmed by the lapse of ages. They did not call their gods by these Latin

and Greek names, which are found among the Greek and Latin mythologies and religious systems, but we have given them because they are more familiar to the reader.

These gods of the Babylonians were their forefathers deified after death. While living, the kings had the most absolute power over the persons, properties, and lives of their children, so that they were honored next to God Himself, and at their death they were supposed to have gone up into heaven. The children of Ham first studied the stars, and they were the fathers of astronomy. They supposed the wandering planets were their fathers and the heroes who had ascended into heaven. From them came down to all nations the mythologies and systems of religion in the ancient world, which poisoned men's minds before the time of Christ.

Nimrod, then, the giant who made war on the gods, was the first king, and the founder of the Babylonian empire. This took place not much less that 2,500 before Christ. His son was Nin, the Ninus of the Greeks and Romans. He became the king of Assyria, driving out Sem, the eldest son of Noe, and his heir. From 24 to 25 centuries before Christ the Cushite kingdom of lower Babylonia was firmly established. Greek traditions, a list of astronomical observations dating as long back as that, the account of Berosus, relating to a Chaldean dynasty, extending back earlier than 2,250, the inscriptions on the monuments,—a hundred other proofs show us that Nimrod's empire was the very first empire ever erected in the world. Berosus, the oldest Babylonian historian, says that six dynasties ruled in Babylon before the great flood of Xisuthrus, the Babylonian name for Noe. The first dynasty had 86 kings and ruled for 34,000 years. Evechoiis, the founder, ruled for 2,400 years, and Chomasbelus, his son, for 300 years longer, while the other 84 monarchs filled up the remaining 28,980 years, averaging 345 years each. These accounts are all unreliable, except to show that during the patriarchal age men lived long on the earth, as given by the Bible.

Profane, as well as Bible history, opens with Nimrod leading the sons of Cush and the children of Ham North, driving before him the children of Sem, who regarded Asia as their country. This happened about the year 2586. The Assyrians, the sons of Sem, fled before them to the North. The children of Canaan also retreated before Nimrod, and settled along the shores of the Mediterranean Sea, building Sidon, Tyre, Sodom, Gomorrah, Damascus, and the cities of Palestine, which were later captured by the Hebrews. Nimrod, "the hunter," or Belus, "the master," or "lord," was followed la-

ter by Urkham, "the builder," whose capital was Ur, at the mouth of the river. Bricks with his name are found the lowest in the excavations at Babylon, Ur, &c. He erected the oldest buildings, using mud and bitumen for mortar. His edifices resemble much the pyramids of Egypt for massiveness and extension. His buildings were all temples, dedicated to the sun, moon, Bel, Nimrod, Beltis, or Venus. He was succeeded by his son, Elgi, whose bricks have been found at Ur and Tel Eid. He completed the buildings at Ur, "the moon," or Mugheir "the bitumened," left unfinished by his father. His signet cylinder, in the British Museum, calls him the "king of Ur."

After the death of Elgi, for a time Chaldean history is silent. But the sons of Elam, the Persians, had established their capital at Susa. Kudur-Nakhunta, or Zoroaster, "the living star," or "teacher king" of the Persians, about 2286, invaded Chaldea, and at the head of the Medes and Persians he conquered the whole country, carried away their gods, and established the second dynasty on the throne of Babylon, overturning the family dynasty of Nimrod's line. Five monarchs of this Persian line ruled in Babylon, or at Susa, often holding Babylon as tributary. Following Zoroaster came Kudur-Lagamer, the Chedorlaomer of the Bible, "the sheaf band," [1] who reigned at Elam, or Susa, while his vassals ruled at Babylon. Desiring to extend his dominions with his allies, he undertook an expedition into Palestine,[2] conquered the kings of Sodom, Gomorrah, etc., at the south end of the Dead Sea, before it was submerged by the destruction of Sodom and Gomorrah. See the engraving of the Dead Sea on the next page.

The king of Palestine had served him twelve years, and then rebelled, and he sent an expedition against them, was again successful, carried away Lot, nephew of Abraham, when the latter pursued them, fell on them at night, and rescued Lot and his servants.

Afterwards reigned in Babylon kings Sinti-shil-khak, Kurd-Mabuk, and Arid-Sin. Of the first but little is known, as his name only appears on the monuments of his son, Kurd-Mabuk, and the latter, in his own son's inscriptions, is said to have "enlarged the dominions of the city of Ur." Arid-Sin on his bricks is called "the Conqueror of the West." Their inscriptions are found only at Mugheir, the ancient Ur, where they held their courts. With the last mentioned king per-

[1] Gen. xiv. 1. [2] Gen. xiv.

NORTH END OF THE DEAD SEA.

ished the Elamitic or Persian dynasty on the Chaldean throne. The cause of their downfall historians do not give. The Chaldean or Babylonian dynasty lasted only 40 years, and was succeeded by the fourth dynasty, about 2004, which held the throne for 458 years and eight or ten kings of this dynasty reigned, whose inscriptions much resemble each other. Ismidagon was the first of these. He mounted the throne about the year 1850 before Christ. He extended his empire to the north, capturing a part of Assyria. Shamus-Vul, his son, built a temple at Kileh-Sherghat, in Syria, and ruled that country as the vassal of his father. Gunguna, his second son, ruled in Chaldea after the father's death. He built the great public cemeteries which surround Ur, or Mugheir. Naram-Sin took the throne. He reigned and held court at Babylon, and built a temple at Agana, about 1750 B. C. Sin,—which enters into the names of many of the monarchs of the following dynasty,—Sin means "the moon god." Sin-Shada held his court at Erech, now Warka, where he rebuilt the great temple which Urukh had long before erected to Beltis, Venus, wife of Bell, or Nimrod. Zur-Sin built important edifices at Ur, or Mughier, but he is most noted for the buildings, whose ruins are now called Abu-Shahrein, which were once very imposing, rising from the level plain. They were composed of bricks, cased in places with stone from the neighboring hills, and relieved with ornaments.

This monarch was followed by Rim-Sin, and three or four of the Sin series of kings, who reigned from 1700 to 1546 B. C. Nur-Vul followed the Sin dynasty, but he left neither buildings nor monuments, as some calamity or depression rested on the Babylonian empire during his reign. The Arabian dynasty, which lasted for 245 years, now followed, bringing us down to 1300 years before Christ, fifteen kings of this house having sat on the Babylonian throne. But as only three of them have left any monuments or inscriptions, it is impossible to put their names in regular order. Of them Khammurabi, the "Arab chief," was the most famous. The founder of this dynasty, taking advantage of the depression mentioned above, by intrigue and conquest placed himself on the Babylonian throne, and left his crown and throne to his descendants. He began that system of canals and irrigation works which made the vast plain of Mesopotamia so fertile, and of which his inscription on a white stone in the Louvre, Paris, boasts. He also built great palaces and temples at various cities, and his inscriptions have been dug up at many places in the ruins of Mesopotamia.

After his death, in 1500, comes a group of many names on the monuments, side by side with the names of the Assyrian kings who reigned at Nineveh. Kara-in-das of Babylon, the first of the group of five, lived on terms of friendship with Asshur-Bel-Nisi-Su, king of Assyria, and with him he concluded treaties of friendship, which were renewed by their successors, and strengthened later by a marriage between the two royal families of Babylon and of Nineveh. The issue of this union is Kara-khar-das, king of Babylon. Nazibugas leading a revolt, he puts him to death and ascends the throne. Then Assur-upallit, king of Nineveh, invades Babylon, defeats the usurper, puts him to death, and places on the throne the brother of the rightful king, by name Kurri-galzu. The following monarchs founded temples, palaces, and cities in various parts of the empire, for their inscriptions and bricks are found in many places over the plains. Modern excavations and researches furnish us with the names of 30 kings who reigned over Chaldea or Babylonia, sometimes, and for the most part living at Babylon, occasionally at other places.

From the reign of Tiglathi-Nin, 1,300 years before Christ, when the Assyrian king conquered the Babylonian empire, the kings of Chaldea were all Assyrian, and have Semitic names, and Cushite or Hamitic names disappear. The sons of Ham begin to lose their influence in Babylonia, the customs, literatures, language, laws, court practise, and civilization of the Semites of Assyria begin to have their influence on the conquered people of Babylon, and as ages pass by, with Assyrian princes on the throne, the very language of ancient Babylon disappears, or is studied as a dead learned language, like the Latin of our day. The whole empire became Semitic, like that of Nineveh to the north. Even Herodotus regards the people of Babylonia as Assyrians. The sons of Ham had entirely mixed and intermingled with the children of Sem, from the northern empire of Assyria, after their conquest by the latter.

The domination of the Assyrians over the empire of Babylonia lasted from the time of Tiglathi-Nin, the Assyrian conqueror, to the reign of Nebopolassar, who mounted the throne of Babylon in the year 625 before Christ. Before his time, during all these centuries, Babylonia had become a vassal of Assyria. The first king of the new dynasty was Nebuchadonosor, "Nebo is the protector of landmarks," who was contemporary with Asshur-ris-ilim. The former made two attacks on the latter's territory, but was repulsed. Merodach-iddin-akhi, "Merodach has given brothers," suc-

ceeded to the throne of his father, Nebuchadonosor, and Babylon and a large part of his empire was conquered by Tiglath-Pileser I., king of Assyria, who retired, but war continued on the borders between the two countries for a long time. It was the epoch when the Judges ruled Israel, three centuries before Greece or Rome were known, when European nations were plunged into the deepest historic silence. After this, Assyria entered a period of deep depression. Babylonia began again to flourish, encroached on Assyria, and two centuries later, about 880 before Christ, Assyria threw off her lethargy, and led by her king, Assur-izir-pal, she sent armies to the south, and recovered the territories before taken by the Babylonians. Soon after this the son of this Assyrian prince, called the Black Obelisk king, overran Babylonia, and captured Babylon and all Chaldea, and thus again extended the authority of Assyria over Babylonia.

About 821 before Christ, Merodach-belatzu-ikbi was conquered by the son of the Obelisk king, and Babylonia became and remained an Assyrian province till, in the middle of the eighth century, troubles fell on Assyria, and gave Babylonia the occasion of throwing off the yoke. This took place while Pul was king of Babylonia, and Assur-Dayan ruled in Assyria, about the year 770 before Christ. Nabonassar, in 747, ascended the throne of Babylonia, and throwing off the yoke of the Assyrians, he delivered Babylonia from the dominion of Nineveh. But Babylonia now rapidly broke up, which prepared the way for its complete subjection under the kings of the Sargonid dynasties. In 733 Nabonassar was succeeded by his son Nadius, who reigned only two years, and was followed by Chinzinus and Porus, who were followed by Elulæus, the Luliya of the cuneiform inscriptions, and at his death was succeeded by Merodach-Baladan. He made himself master of the lower territories of Babylonia, where he founded a capital, called after himself Bit-Yakin, where he lived in obscurity till 721, when the great Sargon made himself master of Nineveh. Merodach-Baladan sent ambassadors to Ezechias, king of Jerusalem,[1] who received them with favor, and showed them the treasures of the temple and of Solomon's palace.[2] Fearing the growing power of his northern neighbor, Merodach-Baladan entered into an agreement against Assyria with the kings of Jerusalem, of Egypt, of Susa, and of the tribes of middle Euphrates. But it was useless. In two years Sargon, "the established king," marched against these kingdoms, carrying all before him. He was the Oriental

[1] IV. Kings xx.; Isaias xxxix. 1. [2] Isaias xxxix. 2, 4.

Alexander of the ancient world, and by his conquests he founded a widespread empire, with Nineveh as his capital. It was about the year 710 before Christ, just as the Romans began that series of brilliant exploits and conquests which astonished the world. Capturing Bit-Yakin, with Merodach-Baladan, king of Babylonia, the whole of his empire submitted to the yoke of Sargon, king of Assyria, and the latter then mounted the throne with the title of "King of Babylon."

But Sargon's death started up Merodach-Baladan, who escaped from his prison, and again mounted the Babylonian throne. But in 703 before Christ Sennacherib defeated him, re-entered the country, and again attached Babylonia to the Assyrian empire, and for seventy-five years the sons of Cush were vassals of Assyria, with more or less of rebellions and uprisings, till the Assyrian empire perished at the destruction of its capital, Nineveh, in 625. Nabopolassar being an Assyrian nobleman, he ruled Babylon as a vassal of the northern king, when the Medes from the East under Cyaxares, and the Susinians and Babylonians from the South advanced against Nineveh. Nabopolassar, "Nabo protects my son," deserted his chief, the Assyrian king arranged a marriage between his son, Nebuchadonosor, "Nebo is the protector against unfortunate landmarks," Nebo meaning "a teacher," "a prophet," and Amuhia, daughter of the Median king, and then the Babylonians joined the Medes against Nineveh, in Greek, "Hercules City." The unhappy king and people of the great northern capital of Assyria, shut up within its great walls of Nineveh, withstood the siege till the river undermined its walls, when the king burned himself, his people, and his great city. Thus perished the great capital of the sons of Sem, in the year 625 before Christ.

The Medes and Babylonians divided the mighty kingdom of Assyria between themselves, Nabopolassar receiving the empire of Babylon as his share of the spoils. He reigned till 604, when his son Nebuchadonosor succeeded him. The latter is the great king of Babylon who figures so often in the Bible narrative. He was the greatest of the kings of Babylon, and ruled for over forty years. He extended his empire to the west, taking in Syria, Palestine, Egypt, Phœnecia, &c. He captured Jerusalem and established the Jewish king as his vassal. Depending on the Egyptian king, but warned by God through the prophets, the Jewish king revolted against Nebuchadonosor, who left his soldiers to complete the capture of Tyre, the island city to the North, and marched against Jerusalem, and took it in the year 585 before Christ.

He carried away crowds of captives from various countries, among them Jews, and set them building the great temples, palaces, walls, and cities, which he erected in all parts of his kingdom, especially at the capital, Babylon itself, which he increased till it became one of the greatest wonders of the world. Perhaps it was the largest, most magnificent, and most wonderful city which ever existed. The examination of its ruins to-day show that the Biblical recital of the great city was not exaggerated. Not only Babylon itself he enlarged, but he also built more than one hundred cities around the great capital. Almost every ruin in Mesopotamia has bricks bearing his inscriptions. The water-courses and irrigation canals, which he dug in the valleys of the Euphrates and of the Tigris, whose remains are found still filled with water even to our day, would alone have made him famous. The Book of Daniel and the cuneiform inscriptions show him to us in his private life, surrounded with his numerous courtiers, glorying in his power, the world of Asiatic magnificence at his feet. Later we find him suffering from Lycantheopy, common in that country, devoid of reason, eating grass like an ox, humiliated by God for his pride. He is of a deeply religious nature, sometimes worshipping many gods, at other times adoring the Jehovah of the Jews, and again having one special god, whom he calls his own; that was Bel-Merodach, Nimrod, the founder of the empire, Bel meaning "Lord," and Merodach, "the first," or "greatest," meaning Nimrod, the Jupiter of the Latins, and Hercules among the Greeks.

Used as a tool by God Almighty against the Jews to punish them for their sins, we find him carrying them away captives from Judea and from the holy city. We see him murdering the sons of the king of Juda before their father's eyes, and later he puts out the eyes of the king himself, as shown on the recently discovered tablets from buried Babylon. Deeply he loved the Median princess chosen by his father for his wife, and to remind her of the great mountains of Persia, where she was born and reared, he erected for her at Babylon the famous hanging gardens. He built the great palace, whose ruins are now called the Kasr, the Amran Mounds, the temple of Belus, and the gigantic walls, the remains of which are now only vast mounds, rising like mountains of brick pottery and clay beside the Euphrates, down which the rains of centuries have cut deep furrows. In the forty-fourth year of his reign, B. C. in 561, this great king died, surrounded with everything which power, wealth, and human happiness could bring.

Evil-Merodach, his son, reigned only two years. One of his first acts was to release from prison Jeconiam, king of the Jews, where he had languished for thirty years. But Neriglissar, husband of one of Nebuchadonosor's daughters, raised an insurrection against the king, put him to death, reigned in his place, for four years sat on the throne, and dying, left it to his son, Labossoracus, who in a few months was put to death by members of his court. Thus perished the dynasty of Nebuchadonosor. The conspirators elected Nabodianus, whose father had held important positions in the kingdom. This king entered an alliance with the Lydians against the Persians, at whose head was the great Cyrus, whom God calls His shepherd,[1] because he was the heir of Elam, eldest son of Sem, eldest son and heir of Noe. The king of Babylon, knowing that he had roused the powerful Persian nation, began the defence of his country and capital, cutting canals, strengthening walls, putting up bronze gates to the great tunnels or entrances of the river to the city through the walls, where the river ran through the centre of the capital, preparing all for the great attack which he learned was to be made on the greatest city of the world, an onslaught engineered by Cyrus, "the throne," king of the Medes and Persians, the leader of the Aryans, sons of Japhet, blessed by Noe.

In the year 539 Cyrus left his capital, Ecbatana, on his famous advance towards Babylon, defended by its vast walls, its great gates, its well-filled granaries, its towering ramparts, which no army could storm. The Babylonian king rested secure, placing his reliance in his defences. The Asiatics at Babylon depended on brute force; the Aryans of Persia and of Media depended on mind and strategy; both, without knowing it carried out the designs of God on Babylon, the mother of idolatry and of wickedness, as foretold so often centuries before by the Holy Ghost, as given by the prophets. Carrying with him the insignia and symbols of God Almighty, whom they called Ormazd, one of the white horses who drew the chariot of God was drowned in crossing a river. Cyrus pretended to be revenged on the river, and dispersed its waters into numerous canals, laying dry the river bed. It was to try what he could later do with the great Euphrates, then running through the city of Babylon. The knowledge of civil engineering he gained there was used later in the taking of Babylon.

Wintering near by, the next Spring he crossed the Tigris and marched on the great capital, where he found Nabona-

[1] Isaias xliv. 28.

dius "Nebo," the prophet, "protects me," at the head of the whole Babylonian army, whom he completely defeated, and drove inside the walls of Borsippa, a small town, where long before Nimrod built the tower of Babel, where later Nebuchadonosor had erected on its ruins his great temple. Belshazzar, the grandson of the great Nebuchadonosor, had been associated with Nabonadius in the government, and being within the walls of Babylon, now took command of all the troops. So well did he manage the defence, being under the advice of the queen mother, that Cyrus could not capture the city, but leaving a few scouts, Cyrus with his army marched up the Euphrates, and dug deep canals, which drew away and lowered the waters of the river, which below entered and ran through the city of Babylon. Then Cyrus waited for a great festival, held yearly by the Babylonians. When Belshazzar, "Bel," or "the Lord protects the king," drunk with wine, gloried before his court in his victory over Cyrus, he commanded that the holy vessels of Solomon's temple, which Nebuchadonosor had carried away from Jerusalem to Babylon, be carried before him. Taking the sacred vessels, most of them made in the time of and under the direction of Moses, most sacred in the tabernacle, dedicated to the worship of God Almighty, the drunken king profanes and mocks the Lord God, he praises the pagan gods of Babylon, and pours out insults on the God of the captive Jews.

While this scene of drunken debauchery was taking place, and the rest of the inhabitants of Babylon were spending the night in debauchery, to the nobles at the palace banquet suddenly appears an awful vision. Opposite the table of the king, as he sits, surrounded by his court and concubines, drinking from the holy vessels of the temple of the Lord, made by Moses in the desert, appeared a hand of light, and writes in letters bright as the midday sun, these words: MANE, THECEL, PHARES. We may imagine the terror and the appalling fright which seized the drunken king and his whole court. No one could either read, interpret, or translate the burning, shining words, till the prophet Daniel, one of the captive Jews, was brought. He translates to the terror-stricken king the words written by the finger of God upon the wall: "God hath numbered thy kingdom, and hath finished it. Thou art weighed in the balance and art found wanting. Thy kingdom is divided and given to the Medes and Persians." [1]

[1] Daniel v.

While this awful scene was taking place at the palace, debauchery and crime was rife all over the great city. But Cyrus, "the shepherd of God," was not idle. The waters of the Euphrates were turned into the great canals dug from far above, and they flowed around the city. The bed of the Euphrates, running under the walls of Babylon, became dry. The people forgot to close the gates leading from the river to the streets of the great city. Cyrus with his army dug under the dry arches in the walls, and passing along the dry bed of the river, penetrated into Babylon. Paralyzed with fear, the half-drunken citizens of the doomed city could make no resistance. The king, stricken with fear at the handwriting on the wall and at the words of Daniel, was powerless, and a band of Persians, bursting into the vast palace, slew him. Cyrus, in the morning, was master of Babylon. The walls were dismantled. The king, shut up in Borsippa, surrendered. The vast city was destroyed. Thus perished Babylon, the mother of idolatry, the mistress of every abomination, the persecutor of God's people, the personification of pride, of error, of tyranny, of debauchery, of prostitution, of paganism, of astrology, and of deviltry.

The second son of Cham was Mesraim, "a mound," "a bulwark," "a citadal," "a pyramid," foretelling of Egypt, the country his children would inhabit. In the ancient inscriptions on the monuments, Egypt is called Kem, "red, or black earth," or "red mud," deposited by the receding waters of the overflowing Nile. It resembles the word Cham, "the red man," Mesraim's father, the second son of Noe. The sons of Cush, "the black man," settled in Ethiopia, to the south of Egypt. On the Egyptian monuments the countries south of Egypt are called Keesh. See the engraving of the celebrated pyramids on the next page. Mesraim was deified by his children after his death, and took the name of Osiris, his wife being the Isis of the monuments. He built Memphis, "the abode of the good one." That was his capital. On the monuments of Egypt, Mesraim is called Menes, the first king of Egypt. The city of Memphis became celebrated as the residence of the first kings of Egypt, the home of the Pharaohs, and for the beauty of its location. It was the seat of learning and of religion, and there civilization flourished during the first 1,000 years after the flood. During the fourth dynasty the great pyramid was built, containing enough stone to build a wall two feet wide, and four feet high, stretching from Boston to San Francisco. The sides were smooth and polished, covered with inscriptions when Herodotus visited

THE PYRAMIDS FROM ACROSS THE NILE.

it.[1] This great casing of polished granite and marble long since disappeared. Near by stands the great sphinx, carved out of the solid rock, with the head of a man and the body of a lion, supposed to be a likeness of Mesraim, called Manes, the first king of Egypt, and a grandson of Noe. When the Persians, sons of Elam the high-priest, and heir of Noe, conquered Egypt, they made Memphis their capital. There the rulers of the country lived till Egypt, settled by the sons of Cham, who was not blessed by Noe, was conquered by the Greek sons of Japhet, blessed by Noe, when they came under the leadership of Alexander, son of Philip of Macedon. Then at the west mouth of the Nile, Alexander founded another capital, Alexandria, called after himself, which figured so prominently in history. On the opposite page we give an engraving of the present condition of Alexandria.

The black races descending from Cush settled the countries extending from the valleys of the Euphrates and the Tigris, to Ethiopia, south of Egypt, including Africa. The region given the children of Mesraim stretched from Palestine through Egypt, and along the northern coast of Africa to the Straits of Gibralter, while to the west of all these countries went the tribes born of Phut, "the bow," and they colonized Lybia. The wandering tribes of the Lybian desert to this day still realize the name given their forefather, "the bow," for they live by war, and rapine, and plunder. Wanderers they are to this date, exactly as their forefathers. Their name is given a few times on the monuments of Egypt, where their tribes are called "the none bows."[2] Nubia is given as To-pet "the region of the bow," and the Punt of the Egyptian monuments has been recognized as the Put of the Scriptures. Phuth built a city in Lybia, which he called Phutea, after himself. The descendants of Cush, "the black man," are called negroes, from the Latin niger, "black."

Egypt was the second great empire founded by the sons of Ham, the second son of Noe. Mesraim, or Mizraim, is the plural of the Hebrew Mazor, meaning "a mound," "bulwark," or "a citadel," "the well-known city," meaning Memphis. In Egyptian it is "black muck," "the Kem" of the Nile. The plural form of Mesraim means the two countries, upper and lower Egypt, which were assigned to Mesraim, the second son of Ham. On the monuments Egypt is called Kem, pronounced Chem, "black," alluding to the black muck left there by the receding waters of the Nile, and also to the sons of

[1] Hist. I. 112.

[2] IX. Petu.

ALEXANDRIA, EGYPT.

Cham, who was black, and whose children settled the country, driving out before them the Canaanites, assigned to the present Syria and Palestine. It was about the year 2,300, according to Young's Concordance, or many centuries before, according to the monuments, that Mesraim and his family came and took possession of Egypt. Of his history, when he came, or when he died, we know absolutely nothing. He is given in the traditions of Egypt under the name of Menes, their first king. Herodotus, the "Father of history," tells us that the Egyptians told him that "Menes was the first king of Egypt, the founder of the first dynasty."[1] "The priests informed me that Menes, who first ruled over Egypt, in the first place protected Memphis with a mound, for the whole river formerly ran close to the Sanday mountain, on the side of Lybia. But Menes, beginning about a hundred stades above Memphis, filled in the elbow toward the south, dried up the old channel, and conducted the river into the canal, so as to make it flow between the mountains.... When the part cut off had been made firm land by this Menes, who was the first king, he in the first place built on it the city that is now called Memphis, for Memphis is situated in the narrow part of Egypt, and outside of it he excavated a lake from the river toward the north and west," etc.[2] This shows that these gigantic works, erected by the Egyptians, and which have astonished the world in every age, were begun by Menes or Mesraim, founder of the first dynasty, whose kings are called the Pharaohs. The colossal works, the moving of vast quantities of earth, were but copies of the same kind of gigantic and public operations on a vast scale, which the first Egyptian colonists learned from their brethren in Babylon, and the pyramids were mostly built after the general outline of the tower of Babel, built by Nimrod at Birsippa, the suburb of Babylon.

The history of Egypt is divided into six epochs: that of the Pharaohs, or of the native kings; that of the Persians, who placed their dynasty on the throne; that of the Ptolemies, a Greek dynasty who ruled the country after the Greeks had conquered Egypt; that of the Romans, after the soldiers of the eternal city had conquered the Nile valley; that of the Arabs, after the sons of the desert had crossed the Isthmus of Suez and overrun the land of the Pharaohs, and lastly, that of the Turks, after the followers of Mohammed had subjugated the Levant.

Noe must have intended his grandson, Mesraim, the second

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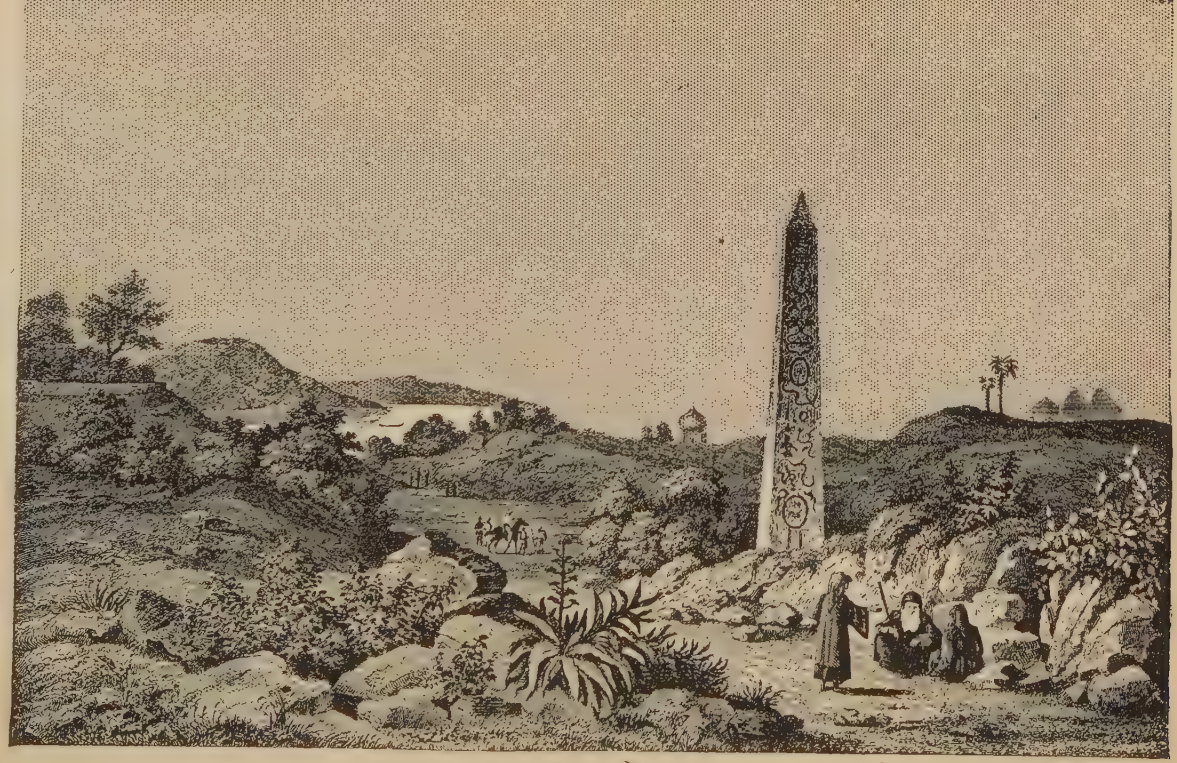
[1] II. 4. [2] II. 99.

son of Ham, for Egypt, and that explains why in the tenth Chapter of Genesis he is called Mesraim, from the Hebrew Matsor, meaning "red," the "red mud" of the Nile. The name Mesraim is plural, pointing out that this son was to take possession of both upper and of lower Egypt. It must have been about the year 2717 that Mesraim, leaving Babylon, came to take possession of the land of Egypt, allotted to him in the division of the world. We find him given by the profane writers, the most ancient historians, and by the inscriptions on the monuments under the name of Menes. All history agrees in placing Menes as the first of the Egyptian kings, the founder of the nation, the father of the Pharaohs. From him to the invasion and conquest of the country under the Persian kings, 31 dynasties ruled. The founders of these ruling families were sometimes of royal birth, but often they were successful generals, heads of great and noble families, adventurers, or conquering kings They were always called Pharaoh, which means "the royal house," the worshipper of Ptha, "the sun," the same as the King, the Emperor, the Kaiser, the Czar, the Sultan in modern times.

Menes, or Mesraim, fixed his capital at Memphis, where it remained during his and the following dynasties. In the sixth dynasty the court was moved to Elephantine, from which in the ninth dynasty it was moved to Heracleopolis, from which city the first king of the eleventh dynasty removed the throne to Thebes, wherefrom the founder of the fourteenth dynasty moved it to Xois, where the Hyksos, or shepherd kings, lived while they held the throne. On the expulsion of the Hyksos, or shepherds, the eighteenth dynasty moved the court to Thebes. Again from that city the twenty-first dynasty moved it to Tanis, then to Bubastis. Tanis, Sais, and other places were made the capital. For a long time Alexandria, founded by Alexander the Great, was the capital of the kingdom. At the present time the Khedive of Egypt lives at Cairo, being but a vassal of the Sultan of Turkey, controlled by the English, he lives at Cairo. We give a street scene in Cairo on page 170.

The history of the Egyptian kings, beginning with Menes, the first of the Pharaohs, to the present time, is long, but interesting. But we can only give its outlines. Menes, the Mesraim of the Bible,[1] the founder of the Thinite dynasty, began to reign, some say, in 2717, others in 5004 before Christ. In 2280 the city of Thebes was founded; in 2188 Memphis

[1] Gen. x. 7.



THE REMAINS OF HELIOPOLIS, "THE CITY OF THE SUN," EGYPT.

was built; in 2126 upper and lower Egypt were divided, Thebes being the capital of one, Memphis the capital of the other. In 2122 Athotes invented the system of writing, called hieroglyphics, from the Greek Hieros, "sacred," "holy," and glyphein, "carved or hollowed out." Therefore the word means "the holy writings," "the sacred carvings," with which the great monuments of Egypt, the temples and tombs, are covered. In 2120 Suphis, and his brother, Sensuphis, built the pyramids to the north of Memphis, which still exist. In 2100 Osymandyas, the king, extends his conquests into Asia. About this time the pure revelation regarding God and the creation became dimmed, and the worship of Osiris, Isis, Phtha, and Ammon was introduced. In the traditions of the Egyptians, Osiris was the father of the gods, and evidently he was Mesraim, their father deified. Isis was his wife; Seb Chronos, "time," was their father, whom the Egyptians called Seb. Osiris had a contest with Evil Tryphon, whom the Egyptians called Set, in which Osiris was killed,—this evidently related to the fall of Adam, deceived by the Evil one. The soul of Osiris, at his death, went into the bull Apis, which they worshipped while living, and embalmed and buried in a great tomb at his death, and then looked for another sacred bull. Horus, son of Isis, at last kills the Evil one, Tryphon,—evidently the remains of the revelation of the Incarnation of Christ, given to Eve, that of her seed would rise another "who would crush the serpent's head." [1] Such are the fundamental religious truths on the monuments of this time in the land of the Pharaohs.

In 2080 the Hyksos, or Shepherd kings, from Syria, the sons of Canaan, invaded Egypt, captured Memphis, and established their ruling family on the throne. During the reign of one of them, in 1938, King Mœris built an artificial lake that controlled the waters of the Nile during the inundations, and irrigated the lands below during the dry season. Its surface was equal to the entire Egyptian coast along the sea, and it was 300 feet deep, with two pyramids rising from the centre, 300 feet above the surface, making them 600 feet high. Herodotus gives us a description of this wonderful lake, the remains of which have lately been found. Near by was the celebrated labyrinth. In 1920 came Abraham down into Egypt, the history of which visit you will find given in Genesis.

In 1891 King Syphoas introduced the common letters

[1] Gen. iv.

among the people. In 1828 the Canaanites, or, as the Greeks called them, the Phœnecians, were driven out of lower Egypt. In 1822 Memnon invented the common alphabet, and from that time literature, before confined to the priests and nobles, and written for the most part on the monuments and on papyrus rolls, became quite common among the people. In 1821 Amenophis I. becomes king over all Egypt. In 1728 Joseph, son of the patriarch Jacob, was sold by his brothers to Syrian merchants, and carried and sold as a slave into Egypt to Putiphar, keeper of the "White Prison." During the reign of one of the Hyksos or Shepherd kings, Joseph became the Prime Minister and ruler of Egypt. In 1706 Jacob and his whole family came down into Egypt and settled at Goshen, a region between the delta of the Nile and the coasts of the Red and Mediterranean Seas. In 1635 Joseph died, and as they did before, when Jacob died, they carried his corpse to Hebron, and buried him near or in the tomb his forefather, Abraham, had bought of the Hethites. In 1618 the great Sesostris ascended the throne. In 1615 the Ethiopians from the south obtained a footing in Egypt. In 1491 the ten plagues were brought on the land because the Pharaoh would not let the Hebrews, under the leadership of Moses, depart. That year the people of God departed from the land where they had been slaves nearly 400 years, from the days of Jacob to those of Moses. In 1485 Egyptus reigned, from whose name the country was called Egypt, in place of Mesraim, who had founded the nation. In 1322 began the first Sothic cycle. In 1308 began to reign Sethos, who built the temple of Vulcan, at Memphis, and constructed other great works. In 1214 reigned Thuoris, or, as others call him, Proteus. In 1183 Menelaus, after the Trojan war, arrived in Egypt, and got back Helen, the cause of the war between the Greeks and Trojans, receiving her from Thuoris, king of Egypt. In 1082 reigned Cheops, who built the great pyramid as his tomb. The builders of the pyramids erected them as their tombs, the burial chamber being in the centre, to the four sides of which they added layers of stone, increasing it in size as long as they lived. The pyramid was constructed somewhat after the model of the temple of Babel, in Babylon, rising in steps from ground to summit, but with this difference: that while the Babylonian temple had only seven or eight great stages, or steps, each dedicated to one of the planets, the pyramid in Egypt had numerous steps, from 3 to 6 feet high, ascending like a great stairway on the four sides. In 1004 King Solomon made a treaty with Shishak, king of Egypt. In 972 this king invaded Judea and captured Jerusalem. In

825 Peterbastes founds the Tanaite dynasty. In 786 Egypt establishes her supremacy over the Mediterranean Sea. In 781 began the Saite dynasty. In 769 So, the Ethiopean, deposes Anysis. In 722 the Egyptian king forms an alliance with Hosea, king of Israel, who lived at Samaria. In 719 So abdicates and returns to Ethiopia. In 711 Sennacherib, king of Assyria, invades Egypt. But 685 saw Egypt conquered and divided between 12 kings. In 660 Psammetichus I. obtains the sovereignity of all Egypt, and in 630 he began the siege of Azotus, so called by the Greeks and Romans, or of Ashdod, which lasts 20 years. In 610 Pharaoh Necho tries to connect the Red Sea with the Mediterranean by a canal, a work which was reserved for the Suez canal in our time, for the science of civil engineering had not advanced enough at that time, and after losing 120,000 men in the undertaking, he abandoned it. In 605 he was defeated by Nebuchadonosor, king of Babylon. In 600 Psammis, king of Egypt, invades Ethiopia to the south. In 581 Nebuchadonsor deposed the Pharaoh Hopra, or Apries, and in 572 the Babylonian king invades and ravages Egypt, which had rebelled against his authority, and sets up Amasis as its king. During this time Egypt was very populous, having 20,000 cities. It was a school house for the other nations of the earth, and was often visited by travellers and visitors from all parts of the world. In 554 Solon, who gave laws to Greece, visited Egypt, and in 536 Pythagoras, a teacher, also of Greece, came to learn wisdom from its priests. In the following year Cyrus, king of the Medes and Persians, conquered and rendered the whole country tributary. In 525 Cambyses, king of Persia and successor to Cyrus, invades Egypt, and abolishes forever the empire of the Pharaohs. In 484 Xerxes, king of Persia, suppresses an insurrection of the Egyptians, and more firmly establishes the Persian rule over the Nile land, but in 460 Inarus heads a rebellion against the Persian yoke. In 418 Herodotus visits Egypt and gives what he learned there in his great history. In 413 Amyrtæus restores the country to independence, but in 350 Ochus again renders it subject to the Persian yoke. In 332 Alexander the Great, son of Philip, king of Macedon, in Greece, conquered Egypt on his way to the Orient, and founded Alexandria, but in 322 Ptolemy I. (Soter) restores again the independence of the land of the Pharaohs, and makes Alexandria the capital of the kingdom. In 320 Phœnecia, as the Greeks say, or Syria, revolts against Egypt, and 100,000 Jews emigrate. In the year 314 Antigonus, king of Phrygia, conquered Syria from Egypt, and 301 did not pass

by till, at the battle of Ipsus, Egypt secures her independence and the restoration of Syria.

Across the sea, to the north, now appeared to the Egyptians a new and formidable power; it was Rome. To the Romans they sent an embassy; that was in 273. In the following year Memphis was made the capital. The year 246 did not end before Ptolemy III. invaded Syria, and in 217 took place the battle of Raphia, which subjected Syria and Palestine to the Egyptian crown, while in 203 they lost Judea, and made an alliance with Rome. In 198 Syria regains its independence. In 183 Polycrates puts down an Egyptian insurrection. In 171 Antiochus defeats Euleus, regent of Egypt, making him a prisoner. In 164 the kingdom was divided between Ptolemy VI. and his brother, Physcon, but in 146 Ptolemy fell in battle, and his brother, Physcon, called Ptolemy VII., usurps the throne. In 131 he puts away his wife, Cleopatra, and marries her daughter by his own brother. In 129 he was forced to fly to Cyprus. In the following year swarms of locusts caused a plague, which carried off 800,000 of the population. In 107 Cleopatra banishes Ptolemy VIII. to Cyprus, and governs Egypt. In 88 a civil war broke out between Ptolemy VIII. and Alexander I., while in 82 Thebes was captured and destroyed. In 80 Alexander III. abdicated, and Ptolemy X. was elected. During his reign he rendered tribute to the Romans until the year 58, when the Egyptians expel him and elect Berenice and Tryphæna. In 51 Ptolemy X. died, leaving his kingdom to Ptolemy XI. and Cleopatra. In two years he expels her, and civil war ensues. Later Ptolemy XIII. reigned conjointly with his sister and wife, the famous Cleopatra, during whose time, in the year 30 before Christ, Egypt was reduced to a Roman province, having been more or less subject to the Greeks from the time of the conquest of Alexander the Great.

For more than three centuries after this the country remained subject to the Romans, except a short period, during which it was ruled by Zenobia, queen of Palmyra. It was the granary of Rome, the seat of insurrection, and of savage and cruel persecutions against the Christians. At the preaching of St. Mark the Evangelist, and of his followers, many of the Egyptians became converts. Alexandria, famous for its learned men, became the city of literature and science. After the removal of the capital of the Roman empire from Rome to Constantinople, in 312, the Christians of Egypt triumphed over the pagans, and for three centuries it became the seat of a violent contest between truth and error. Alex-

ander was bishop of Alexandria; Athanasius was a deacon of the city; Arius was a priest. The latter, following the teachings of Celsus, one of the disciples of Christ, denied the Divinity of Christ. Arius was called to defend his doctrines before the Council of Nice, in 325, and there he was condemned. He would not retract, and for four centuries his errors lived under the name of the Arian heresy.

Constantius II. removed Athanasius from his episcopal throne, and placed an Arian bishop in his place. Julian the Apostate, after having received minor orders in the Church, ascended the throne of the Roman empire, and denied the Christian religion. The pagans of Egypt rose and murdered the Christians with the Arian bishop of Alexandria, and Athanasius regained his See. But the emperor Valens appointed an Arian bishop to Alexandria. In 379 Theodosius issued strict orders against the pagans. The temples of the gods were broken into and the idols destroyed; the great temple of Seraphis, the most sacred of pagan shrines, was plundered of its 700,000 volumes, and despoiled by the mob. Battles were fought, but the Christians prevailed. In 414 the Jews were expelled. Now rose religious disputes and controversies between Christians, which later ended in the separation of the Egyptian Church from Rome, and the establishment of the Coptic Church, which was condemned in the Council of Chalcedon, held in 451.

These things alienated the Egyptians from the central government of the Roman empire at Constantinople. In 616 Chosroes II., king of Persia, invaded Egypt, and held it ten years, till the outbreak of Mohammedanism enabled the Arabs to conquer the whole East. Then Egypt fell before the followers of the false prophet, led by Amru, general of the Caliph Omar, and from that time to the present Egypt has been ruled by the followers of the false prophet.

Canaan, "low," "humbled," the fourth son of Cham, became the father of the Canaanites or the Phœnecians, who colonized and held Syria and the coasts of Palestine, before the children of Israel took possession of the promised land. When the Lord let them out of Egypt, Canaan, cursed by Noe, was driven out by the children of Abraham, blessed by God.[1] The latter took possession of the promised "land, flowing with milk and honey," a figure of the Jews later driven out from the blessings of redemption, because of their sin in crucifying and mocking the Lord upon the cross. All that

[1] Gen. ix. 2.

land lying between the Jordan, the Dead Sea, and the Mediterranean Sea was settled by the children of Canaan, and thus called after him the "Land of Canaan." With a foreknowledge surprising, he was called Canaan, "low," for he was to inhabit the low plains lying between the sea and the Jordan, and the deep valley of the Jordan and the Red Sea which are the deepest depressions on the surface of our planet. We do not find that Canaan himself built any city.

Sidon, "the fishing fortress," was the first born of Canaan. He built the city which bears his name, of which we give an engraving on the opposite page. The modern name is Saida, about 20 miles to the north of the ruins of Tyre, "the rock," both cities being on the eastern shores of the Mediterranean Sea. The former was beautifully situated on a rocky promotory jutting out into the sea. Homer frequently mentions gifts from the Sidonians.[1] Their religion was the same as that of the Babylonians, the worship of Venus under the name of Astarte, whom they adored with the most immoral and impure rites and ceremonies, which they received from Babylon. Their Astarte was copied after Beltis, the wife of Nimrod.

The second son of Canaan was Hethite, "the terrible," or "the giant." He was the father of the Hittites, those terrible people of early history, of whom at Hebron, "union, alliance, company," Abraham bought the double cave. Their history fills the monuments of the East, as wandering over the earth they became a terror to all nations and peoples who came in contact with them. They are mentioned on the ancient Egyptian monuments, in the Assyrian inscriptions, and we meet them in many lands, the same terrible uncivilized people. Their father's name signifies "the terrible."

Jebus, the "trodden down," the next son of Canaan, was the father of the Jebusites, who settled around Salem or Jerusalem, which was built by Shem. At the death of the latter's heir, Adoni-Zedek, "lord of justice," successor of Melchisedek, and the extinction of his kingdom, they took possession of the future historic city of Jerusalem, and held it till they were driven out by David, king of the people of God. From that time Jerusalem became the capital of the people of Israel, till the Jews were dispersed and driven into all nations, in the year 72, by the Romans under Titus and Vespasian.

Amorite, "the mountaineer," was the fourth son of Canaan. His descendants dwelled on the west of the Dead Sea, in the

[1] Il. XXIII, 743 VI. 289-295; Od. XV. 425, &c.

APPROACHING TYRE FROM BEYROUT, SYRIA.

mountains of Judea. In the days of Abraham they had three chiefs: Mamre, "firmness," "vigor;" Eschol, and Aner, "a sprout," "a waterfall," three brothers who were friends and allies of Abraham.[1] Of the Gergesite, "the doomed land," we have only the name, but we think he was the father of the sinful people who built and inhabited Sodom and Gomorrah. Hevite, "a villager," "a midlander," was the sixth son of Canaan. His children settled the country parts of Palestine, and built the small cities of the land of Canaan. From their prince, Hamor, "the large jackass," Abraham bought the double cave at Hebron, "the ford," or "company," where he buried his wife, Sarah. There were buried Isaac, Jacob, and Joseph, with their wives. The sepulchres of the patriarchs were guarded with extraordinary care by the Jews up to the time of their dispersion. A Christian church was in the first ages built over the tombs at Hebron, where lie "in company, the embalmed bodies of the sacred dead." When Palestine was captured by the Mohammedans, in the sixth century, they turned this church into a mosque, where day and night they read the Koran, their sacred book, written by a Nestorian heretical priest for Mohammed, and which is the Mohammedan bible.

In 1862 the prince of Wales, armed with an official letter or firman from the Turkish government, entered the upper part of the mosque, over the tombs of the patriarchs, but there he only saw the six cenotaphs. Later it was entered by the Marquis of Bute. An Italian architect, sent to make some repairs to the building, succeeded in following the chief Mohammedan guardian down the stairs to the cave proper, although beaten and repulsed by him, till he saw the six white sarcophi laying on the floor of the cave, containing the bodies of the three great patriarchs and their wives, Abraham, Isaac, and Jacob, which had been guarded with such care up to our time. He was the first European who ever gazed, and that but for a moment, on the resting place of the fathers of the Jews and the Mohammedans. As Ismael was the father of the tribes of Arabia, from whom was born Mohammed, the latter look up to Abraham as their father. The time will come when these tombs will be examined, marble sarcophi so carefully guarded by these arch enemies of the Christian religion, and an examination of the sacred tombs at Hebron, in the double cave bought by Abraham, will throw light on the Biblical account.

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[1] Gen. xiv. 13.

Aracite, "a fugitive," the next son of Canaan, was the father of the Archites, who founded Arca, about twelve miles north of Tripoli, a city mentioned by Josephus.[1] But a few ruins of the city remain to our day. Sinite, "jagged," "full of clefts," his next son, settled in the mountains of Lebanon, and on the coast of Africa to the north-east of Tripoli. Arvadite, "the fugitive," the ninth son of Canaan, wandered from Sidon to the island of Arvad, now Ruad, which he settled. With their brethren, the Phœnecians of Sidon and Tyre, the sons of Canaan became great commercial people, nations wandering all over the coast of the Mediterranean Sea. Samarite, "the double mount," "forest," went to the west foot of the mountains of Lebanon, and founded a city, the ruins of which to this day are called Sumra. From that they spread to the south, over the northern parts of the land of Canaan. Hamath, "defended," "walled," from whom were born the Amathites, was the youngest son of Canaan. He built Hamath, "the walled," "the defended," which was the chief city of northern Syria in the days of the patriarchs. In 1812 its population was thirty thousand. Such is the history of the children of Canaan, cursed by Noe for his sin. Everywhere, when they came into contact with the children of Sem, or of Japhet, they showed their inferiority.

With the curse of Noe resting on them, the sons of Ham penetrated into and colonized Africa. They are known everywhere by their dark skin, their curly hair, their large lips. To this day the prophecy of Noe has been fulfilled; they are the servants of Sem and of Japhet. They are found in a subordinate position even with all the efforts made to elevate them. It is singular that the two races cursed by the high-priests, Noe and Christ, the children of Ham and the Jews, have been treated as inferiors by every nation and in every age.

From the days that Ham, their father, began to practise magic and superstition, his children have to this day been the victims of religious errors, superstitions, and the lowest religious degredation. Of all nations, the tribes of Africa have fallen into the lowest of religious error, feticism, and cannibalism. While the other races preserved at least a part of the original revelation given to Adam and the patriarchs, as we have shown in these pages, the negroes soon lost it. From age to age they fell lower and lower, till the tribes of Africa have scarcely a glimmer of that light which first came from God. We find that they practise the superstitious rites

[1] Ant. 1. 6. sec. 2.

of Africa, even in this country, where they have not come much into contact with the white, as the following account of Mr. Fieldman shows. He, accompanied by the nephew of the president of the black republic of Hayti, hid in the top of a high tree, as their lives would be taken had they been discovered. These are even but shadows of the horrible and disgusting rites and practices carried on by the negroes of Africa:

The negroes of Africa, from which the Haytians are direct descendants, have a blind adoration for the serpent, an African name of which is "Hoodoo." The native Haytian viper is consequently the idol to which the Haytian negroes make their sacrifices, as their fathers before them did to the African snake.

In the Voudoo religion, law is the synonym of divinity. The priests of the divinity, therefore, bear the name of "Papa-Law" (French, papeloi), that is, fathers in the service of the law, or fathers in the service of the gods. Their assistants are called "Hoogans." Both the "Papa-Laws" and the "Hoogans" wear their woolly hair hanging in long thick braids, and by this token they are known at sight to be men of a sacred character.

In the clearing near which the two men had concealed themselves stood a rough altar, the "honfour," on the top of which was placed the "sobagni," or tabernacle, in which was confined the sacred viper, or god—"Hoodoo." Around the sobagni and on the top of the altar were piled a number of bracelets and amulets of metal which the "Papa-Laws" were to bless during the ceremony, and thus endow them with mystic virtues. These amulets are sold to the negroes for large sums, and are called "hoongas," which, literally translated, means mascot. The priests who sell the hoongas obtain great influence over the minds of the believers. In the larger of the Voudoo ceremonies the "Papa-Law" takes the role of chief priest of the sacrifice. He is assisted by some favorite woman, who takes the title of "Mamma-Law." It is her duty to superintend the cooking of the victims. It is thus evident that with their naturally cruel temperaments, these "Papa-Laws" and "Mamma-Laws" have the power to commit most awful crimes to satisfy their passions and their caprices, and especially to preserve over the minds of the believers in Voudooism an occult power against which no organized law can have any effect. Not only do they poison people and inoculate the germs of cataleptic fits in order to dispose of their enemies, but they even go so far as to bury people alive, and

take them up at night in order to practice upon them their horrible cult.

On this night of December 11, 1889, the sacred drums were beaten at dusk, and it was not long before three or four hundred negroes—men and women,—had gathered in the clearing near the tree, at the top of which sat the two men. The divinities were loudly invoked with the aid of the three drums, and by an iron triangle, beaten by a steel bar. These noises constituted the first part of the ceremony. They were followed by the drinking of tafia, a kind of cheap rum. The victim, a child about six years of age, put to sleep by some stupefying drug, and called the "calf without horns," was placed upon the altar. Then began dancing about the altar, or rather, the wild contortion of limbs and bodies, to which has been given the names of "Bamboula," "Chica," "Calinda," &c. The dancers howled their songs to the god of Voudooism, the words of which are somewhat to this effect:

"Oh, powerful divinities, question the graveyard! It will tell you truly which gives you the most victims, death or our cult."

The negroes rapidly became intoxicated from the effects of the tafia. The men and the women in their frenzy tore off their clothing and danced wildly about, their black, naked bodies shining by the light of torches of tar, which had been placed in the ground about the altar. When the dance was ended, the "Papa-Law" seized the victim by the back of the neck, and held it on high with his left hand, while the negroes sang a chant somewhat like this:

Eh! Eh! Bamba—eh!
Canga Moune, ho dé lé!
Canga, Canga, do ki la!
Canga ka li, Canga la!

At the end of the song the "Papa-Law" plunged the sacred knife into the throat of the innocent victim, and the child's blood fell into a sacred vessel held by the Hoogan. Rum was mixed with the blood, and the "Mamma-Law" passed it around to be tasted by every one present. The fanatical fury of some of the negroes became so great after having tasted of this that they threw themselves upon the victim and tore the body to pieces with their nails and teeth, and devoured the flesh like cannibals. Then the priest cut in pieces what remained, and passed it to the "Mamma-Law," who placed it over a fire in a pot with rice and red beans. When

cooked the hideous meal was distributed among those present, and more tafia was drunk.

The disgusting scene became indescribable. The alcohol and the excitement of the dancing drove the naked negroes into an insane fury. Seemingly insensible to any pain, they injured themselves with their own knives, and plunged their hands into the boiling caldrons to get the last morsels of the victim. They jumped into the air and fell upon their heads: they piled themselves one upon the other, all giving vent to the most inhuman howls. Sensual excitement succeeded this phase, and the forest became the scene of the most brutal exhibitions of animal passion.

This lasted for hours, while the sinister drums kept on inciting the negroes with their deep tones, and driving them on to worse deeds of passion and brutality. The fury of some of them became so great that in a paroxysm of fanaticism they rushed to their huts and got their own children, whom they brought to be sacrificed to the "Hoodoo." They did not even take the time to offer them for sacrifice by the priest, but as the child was carried to the scene it was seized, torn to pieces, and actually devoured alive. It was not till daylight that this cannibal orgie was brought to an end. The negroes then returned to their huts to sleep off the delirium which their wild acts of the night had brought on.

We add, also, a description of the Congo dance as given by a reporter in New Orleans, who succeeded in making his way into the negro quarters where it was held. Nothing could be more fanatical or excitable than these superstitious rites held by these children of Ham. We may imagine what these ceremonies are, carried out in the dark forests of Africa.

"I am looking," writes the eyewitness, "into an enormous apartment, the *salle de danse* of the vanished colonial days. It is, alas! as barren and as bare at present as an abandoned barn. But there are lamps of every conceivable age and pattern everywhere, and they combine to afford an extravagant illumination. The floor is muffled by a dense layer of weeds, dried leaves, rushes, and other indescribable things. With such, in the middle ages, were the floors of the palaces of great emperors covered. This primitive elastic carpet deadens all sounds. All footfalls are inaudible. An extraordinary assemblage fills the apartment. Nearly all are the blackest negroes and negresses possible to imagine. There are, perhaps, a dozen of mixed origin; the rest are as typically African as if they had just been emptied out of the suffocating hold of a slave ship. Some of the men and youths,

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horrible with their inflamed and frantic faces, are almost naked. The women and girls are very nearly as barbaric in their nudity. Everywhere the lamplight shines on skins of glossy black; on sleek, dimpled, sweating forms uncovered with almost heroic audacity. Some of the figures are superb. Some are the forms of savages who have plunged back, with one ferocious leonine bound, into the life of the primeval forest. They are no longer in America. They are no longer in Christendom. They are back again in the woods and the jungles of the Dark Continent.

"Others are garbed in the blue and brown jeans, the cheap prints and bright calicos of the American black belt, most of the women wearing handkerchiefs and turbans around their heads as brilliant as tulips and poppies. A few of the men wear the discarded clothes of fashionable creoles. A few of the women are dressed in silks and muslins of the current mode. In this extraordinary congregation I am greatly impressed to see two strange, incongruous figures. One is a sailor of the United States Navy, black as a coal, with a simple, astonished face; the other a cynical, yet excited mulatto, in the uniform of a Pullman car porter.

"It is singular how the sight of the latter recalls, with amazing reassurance, the sense of still being within the bounds of civilization.

"Some of the dancers are drinking, some are smoking, some, exhausted by their efforts, lie stretched upon the rude carpeting, and gasp in painful efforts to recover their strength. In one corner crouches a magnificent savage, shining with sweat, which glitters like beads of glass on his black skin. At his feet sprawls a negress, bare to the waist, whose movements are those of a wearied tiger or ocelot. The fumes of tobacco mingle with clouds of an acrid, penetrating, irritating incense, not soothing or stupefying like the opiated reek of Asia, but laden with mysterious, brutal, animal, suffocating smells, the smells of Africa.

"The way that hundreds of dark, excited eyes are rolled at me is indeed formidable. Some of them are as bloodshot as the eyes of wild beasts. Here under alien conditions the children of the negro slave resume his own ferocious, primitive dignity. There is nothing to remind one of "nigger" minstrels in this gathering of renascent savages. An ineradicable barbarism here asserts itself. The hands of the clock of an incongruous civilization have been put back to the dark hour of the cannibals.

"I had been assured that until recently not even a mulatto

would be tolerated at such revels. None but the untainted African used to be admitted. The singular albonization of the negro, which is at last so notable in the North, has flowed so fast and so forcibly down South, that the real black man, the unadulterate anthropoid, almost extinct in New York, is getting obsolete, even in the black belt. The result is that the mongrel of various degree, now intrudes with safety where, only a few years ago, it would have been as much as his life was worth for him to have been caught trespassing.

"In my neighborhood, as I have noted above, were octoroons and, quadroons, who, in my inexpert judgment, might safely have trusted upon passing among Northern white men for representatives of some dark Latin race. But the infallible instinct of the negroes detected easily the fact that I was not a hybrid. The commotion spread as a circle spreads on the surface of a sheet of water. Thick protesting voices more and more numerously took part in the debate. Hideous old women, toothless, but fierce, insisted on my expulsion. I was ringed in by indescribable scowls and frowns. It seemed for a while as if I were on trial for my life before a parliament of witches, and sorcerers just emerged from the dye-pots of Eblis. The discussion rose and fell, at one time consenting that I should stay, the next instant demanding that I should be banished violently and at once.

"All of a sudden there began the strange subterranean roll of a drum. It began faintly, and it grew, insensibly, to the sonorous dimensions of the rumble of a volcano. I had never heard so remarkable an instrument so weirdly played. The deafening, thrilling, blood-curdling, nerve-shaking vibration was enough to terrify beyond description. Sudden cries, as of spirits in unearthly pain, made my heart jump. Coal-black crones, of indefinite age and incredible ugliness, put out lamps here and there, until a sort of devil's torchlight pervaded the scene. As each lamp went out, the figures grew more and more spectral and fantastic. In the mean time the roll and the rumble of the drumming deepened and deepened as other drums joined in the diabolical cacophony. It became a horrible, ceaseless, tremulous thunder, across which darted the shrill fugitive shrieks of barbarian fifes, like vagrant flashes of lightning, that startled and alarmed, and then vanished.

"In one corner of the rear apartment, that now seemed to be an infinite perspective, a trembling voice, the voice, it might have been, of Canidia wooing a screech-owl, raised faintly at first, and then quickened into a horrifying chant.

It was as dismal as a funereal Gregorian would have been, sung by ghouls at midnight in the heart of a lonely wood, around the crumbling sides of a forgotten tomb. As the rolling of the wonderful drums deepened, and the fifes shrieked more fiercely, and the incantation grew more and more terrible, I felt an indescribable magnetic aura spread through the assemblage, an aura that soon steeped me in the spell of its appalling magic.

"It was at this point that I became conscious of the predominant feature of these Congo dances. They were absolutely spontaneous. No signal started the orgy. It had, in fact, no definite moment of beginning. Nobody managed or conducted it. On the contrary, it was subject only to a mysterious and unholy self-generated impulse, which accumulated strength and fury as it proceeded, like a sand storm of the Sahara. It was an electric tempest deriving passion and fury from contact and accretion.

"At first the gathering thunder of the drums, a thunder that grew but slowly, had no apparent effect upon the congregation. They lounged and smoked and babbled a little more feverishly and a little more restlessly, it is true. But that was all. Every once in a while a more than usually piercing note of a fife would seem to sting them into some sort of momentary spasm. Once in a while, too, some woman with flashing eyes would stumble to her feet and draw near the nest of the coming storm, as if fascinated.

"As the chant rose in height, particle by particle, fresh voices would in turn assume the burden of sustaining its passionate melancholy. Man after man with heaving chest and flaming orbs would bestir himself, yield to the magic spell, extinguish his pipe, and join the rapt and swaying chorus.

"One by one, men and women, all of them launched themselves upon the deepening, widening flood, and floated more and more infatuated into an ocean of sound. As the chant became a solemn, rhythmic river, rising and falling as it became sensible of the great undulating deeps of passion to which it hastened, the incessant rumble of the Congo drums, huge tympana of horse skin stretched across barrels, made the air vibrate. As they, in turn yielded to the intense emotional impressions of the hour, the flutes, torn by an infinite concern, seemed to scream with increasing heedlessness and lack of meaning.

"By and by some unknown foot began to beat a strifled, muffled measure on the floor. The inexorable measure, however, of the drums, of the fifes of the cannibal chant, swallowed

up the new one. The intruding pulse became converted insensibly to the rhythm of the savage instruments, and the savage incantation. In a moment drums, fifes, voices, and footfalls kept time together, and deepened in force as they kept time.

"The next achievement of the spell was to set, one by one, all the participants swaying their bodies and their heads to a mystic law of voices, feet, and instruments. The air began to rock and undulate in a curious, inexplicable synchrony. The very blood began to ebb and flow to the same all-compelling time and tune.

"It was at this point that, with a tremendous shout, the dance itself began. There bounded into a space that seemed to clear itself, so singularly did it open, a group of bounding, swaying blacks. At first there were only five: two horrible old women, whose very bodies were gray with age; one younger female who was as sleek and as elastic as if she were oiled and had been stripped for a bout at wrestling, and two powerful negroes, one of whom shouted at intervals in bastard Spanish, and who obviously came from San Domingo. Every nerve, every tendon, every muscle was dominated by the tremendous yet solemn passion of the incantation. As it rose and fell, so fell they, and so they rose. One moment a wave of frenzy tossed them upward. At the next they sank as if into the valley of a foaming breaker. Every moment the group grew denser, the fury developed. Those who began by looking on, by shouting encouragement, and by swelling the refrain of the chant, threw themselves with abandonment into the rising flood of passion and delirium. Louder and louder rolled the Congo drums; shriller and shriller shrieked the Congo fifes; deeper and deeper boomed the cannibal Congo chant.

"All thought and discussion of myself has by this time been swallowed up in the forerunning tumult of a hurricane of frenzy. Like a whirlwind that gathered power as it blew, it drew into its vortex all the frantic naked savagery that surrounded me. It had already become an epileptic monster, irresistible and uncontrollable, and it kept stretching out its talons to grip victim upon victim. The scene fairly quivered with a maligant psychical magnetism. The atmosphere throbbed with a contagious hysteria. Men and women clasping hands conveyed alarming shocks to one another. Indescribable noises and outcries made the old mansion tremble to its ooze-embedded foundations. Horrible laughter, like the laughter of *djinns,* fierce wails, blood-freezing yells, as of

battling cannibals, piteous moans, and long, frantic adjurations, shouted as by mad men bent on an appalling holiday, held me rooted to the floor. It was as if the spirit of Ham, persecuted and chained and flogged and toiling for centuries, had at last gone mad and broken loose, and was ravenous to avenge itself on all mankind.

"All through this cataclysm of frenzy rolled forever and forever the maddening growl of the drums, flashed the piercing, deafening shrieks of the fifes, pulsed the feet of uncountable dancers, who surged in files from left to right, from right to left, unceasing and unwearied: above all the monstrous, demoniac chant born in the moonlit African wilderness, where Nature, the Titan, without cessation and without compassion, forever devours her own children.

"As the riot of sounds grew unspeakable, so did the scene grow more and more horribly animated. In the striking twilight of the half-extinguished lamps, the eye was made dizzy by the leaping, bounding, springing savages. Some, in their blind fury, intoxicated beyond all control by the maniac flood of discord, stripped themselves bare, and men and women, wet with sweat, shone as if they had suddenly become phosphorescent. A detestable vapor that grew out of the exudations of these dancers and leapers, a vapor that choked and blinded participants and spectators alike. I could hardly breathe; I could scarcely see. In spite of myself and without realizing it, I became a part of the human palisade that, rocking, surging, oscillating, groaning, and moaning in an awful ecstasy, enclosed the sweating host of hierophants. It grew darker and it grew denser as it grew more dreadful, this scene of devil dancing. And all through it rolled without ceasing the menace of the Congo drums, flashed without ceasing the lightning of the Congo fifes, and, without ceasing, roared fierce and frantic, faster and faster, the chant of the Congo cannibals.

"Suddenly I was overpowered by a monstrous vertigo. A great gulf opened at my feet. Hugh red flames appeared to burst out of the ground and envelop the awful crew into whose orgies an irresistible force had swept me. Hell, so it seemed, demanded her own again, and seized them. The crisis came. There was one appealing shriek, as of all the lost souls that blaze in Devildom, and I fell to the floor senseless and suffocated."

ROME IN THE DAYS OF CHRIST.

CHAPTER VII.

THE RELIGION OF THE GREEKS AND ROMANS.

LONG before written history opens, a great migration of the sons of Ham took place. The dark Mongol races, known as the Turanians, emigrated from the plains of Babylon, and from the country of the Assyrians. Separating, they migrated in different directions. In feature like their father, Ham, the "dark complexioned," they include the Fins, the Laps, the Esquimaux of the Arctic zone, the Indians of America, the Baskes of southern Europe, the Pelasgians of Greece and of Italy, the Carthaginians of northern Africa, the ancient Egyptians, and the Turks and Turkomans of our times. Swarthy, dark, small, and thick-set in stature, slow in thought, worldly, given to business and to trade, they were the commercial people of ancient times. They had but little religion, and that little was mixed with the astrology and the superstition of their father, Ham. In later times, the noble race of Japhet, "the white man," acting under the inspiration of that prophetic blessing given him by his father, Noe: "May God enlarge Japhet, and may he dwell in the tents of Sem, and may Ham be his servant," feeling the Holy Spirit given them, the sons of Japhet came to dwell in the tents of Sem, and to make Ham their servant. Everywhere they found colossal buildings,—the pyramids in Egypt, the gigantic erections of Greece, the mounds of the Mississippi valley, the cyclopian walls of Babylon. These were the works of the sons of Ham, showing their genius for worldly things. The sons of Ham called themselves the Accadians, that is, "the mountaineers," from the mountains of Arrarat, where the ark rested after the flood. We will give their religious beliefs in another part of this work. We first write of that nobler race which everywhere supplanted and reduced the Hamites to subjection. In every encounter or war of the two races, Japhet conquered, in that but carrying out the prophetic words of Noe: "and let Ham be his servant." The whites of the European races have conquered the race of Ham on every field, either of battle, of intellect, of diplomacy, or of colonization.

We now turn to that great and noble white race, the children of Japhet, "the white man." Reading the tenth Chapter of Genesis, we see that Japhet had seven sons; Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. Now looking over the world, and studying the science of nations, called Ethnology, we find seven white races of men, forming seven great nations, each with a language, a peculiarity, and a characteristic of its own. They are the Latin nations of southern Europe, the Scythians of the north of Europe and the west of Asia, the Hindoos of India, the Greeks of the Greek peninsula, the Tibarenes of the shores of the Black Sea, the Russians of the northeast of Europe, and the Teutonics of Germany and of Scandinavia. These are the seven great white or Aryan races, each having languages and customs of its own, but all bear certain resemblances which prove that they belong to one primitive family. They are all white men; they are all of a more or less nervous, quick disposition; they all speak languages of the same primitive construction; they all read from left to right; they begin their books at the upper left hand top of the first left hand page of the book, and the grammar, syntax, modes of thought, &c., bear a family resemblance.

They had originally the same religious belief, they worshipped the same gods under different names, and they were all noted for their sincere piety and devotion to their religious systems. As we find them in the most remote antiquity, they divided into tribes, each tribe occupying a section of country, called a county, with a chief. Often he was elected over them. They had a priesthood of learned men, in whose hands they placed their religious matters; they offered sacrifices to the gods, and above all, they were noted for their chastity and the honor they gave to woman.

According to the rule of the patriarchs, the first-born son was the heir of his father. Let us see the religion of the race born of the eldest son of Gomer, eldest son of Japhet, who was blessed by Noe. This race bears his blessing, given under the inspiration of the Holy Spirit, for they were the sons of the eldest son of Japhet.

The ancient people of Latium, the children of Ascenez or Ashkenaz, the eldest son of Gomer, the father of the Latin races of the south of Europe, were the heirs of Gomer and of Japhet. By right of the first-born, they guarded all the teachings, the authority, and the blessings given Japhet by Noe, who spoke by the Holy Spirit. That is why to this day the Latin, Greek, or southern peoples of Europe are more

Christian, more poetic, more artistic, more polite, and more refined than the northern peoples. Page 157 gives a picture of Plato's famous school, when he taught the traditions of his forefathers.

To Rome, "the fortress," their capital, came all the traditions and the blessings of the people of Latium. They had been driven long before from the coasts of Troy and of Asia Minor, as related in Virgil's Ænead, and as the traditions of the Romans tell us Now let us see the primitive religion of this ancient people, before they had become corrupted by infidel, immoral influences, coming from the races of Cham and of Canaan, whom they conquered and brought to Rome, with all their vices and immoralities. Let us in spirit go back to the first days of these peoples, and see them in their primitive simplicity, when they held the revelation given them by Noe, darkened by the stains of their mythology, the system of false gods they brought with them from Babylon. What agrees with the Bible and with right reason, in knowing that their religious system came from God, through the patriarchs, their bright reason could not agree with the abominations of Babylon, and leaving that city of corruption, they migrated to Iran, south of the Caspian Sea. Let us see the religion of the Romans, children of the eldest son of Gomer, the first-born of Japhet.

At that time the people of Latium, as living 2,500 years before Christ, guarding the traditions of Ascenez, of Gomer, and of Noe, were the most religious and pious people of their times. We have but to remember the wanderings of Æneas, given by Virgil, as we read it in the original Latin during our school days, to see the piety, the veneration, the deep religious feelings of the father and the founder of Latium. If he had the light of Christian faith, he would put to shame the Christians of our time. He brought to Latium the religious fragments and the traditions of Noe and of Adam, handed down to him from father to son, during the generations which separated him from Ascenez, father of the Latins. While Rome preserved these pure religious teachings she was great. When she lost them, she fell before the inroads of the barbarians from the great plains of Asia.[1]

Twenty-five centuries before Christ we find two principles deeply rooted in the people who spoke the Latin language, in Latium, believing that their forefather had fallen from a high and happy state, called the "Saturnian Age."[2]

The principle of sex spreads throughout nature, and there

[1] Faiths of the World: Religion of Ancient Rome, p. 183, &c. [2] Virgil.

fore we find that every noun in Latin is either male, female, or neuter, and so the gods are both male and female among the Latins. The heavens were deified by them in Jupiter, their name for Nimrod, distorted by long traditions. Their next god was Janus, from Dianus, the masculine of Jana. Diana was the moon god, Janus the sun god, the double-faced god whom they supposed opened and closed the years, the days, the beginnings and the endings of things. He was the morning, father of the dawn. The first days of January were dedicated to him. His temples were opened during war to serve as a refuge. Beltis, wife of Nimrod, was by them called Juno, the wife of Jupiter, the queen of heaven, to whom the month of June was dedicated, in whose festival no woman of blemished character could take part. Marspiter, or Mars, their god of war, was Ascenez or Ashkenaz,[1] progenitor of the people of Latium and of Rome. At first he was the god of agriculture and of planting in the springtime. Therefore to him was dedicated March, which shows that they were first a peaceful and farming people. When attacked they were led to victory by their father, long before the dawn of history opens. In that early time there were but very few gods under the supreme one God of their fathers, but as time went on, they imagined many more.[2]

Following the dim revelation coming down from Babylon, where their forefathers took part in building the tower of Babel, the Latins and Romans had a particular god for the sun, the moon, each star, river, lake, hill, mountain, tree, material object. Buying and selling, sowing and reaping, birth and marriage, health and sickness, joy and sorrow, faith and love, hope and fear, vice and virtue, every good and bad passion were at last elevated into objects of reverence, of devotion, and of worship. As the ages rolled by they descended lower and still lower in their belief, as the pure traditions became dimmer. The god Vaticanus impelled the new-born child to utter its first cry. The god Fabulinus taught it to lisp its first word. The goddess Venus presided over the pleasures of immorality. Mars was the god of war, Ceres the goddess of plenty, and so the series of numberless divinities ran.

But they had twelve supreme gods presiding over the affairs of state:

Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars,
Mercury, Jupiter, Vulcan, Apollo, Neptune.

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[1] Gen. x. 3. [2] Faiths of the World, p. 197.

Feeling that they had gone astray from the worship of the true God, given them by their forefathers, the officiating priests, or the Supreme Pontiff, when offering sacrifice, added this formula: "Be thou male or female, god or goddess, whomsoever thou art, or by whatever other name thou art called," &c. In this the Romans worshipped God Almighty, as the Greeks, in the time of St. Paul, had an altar dedicated "To the unknown god." The Romans, as well as the Greeks, and the other nations, were looking for the coming of the true God, but they were blinded by sin and by wretchedness.

Their religious teachings, like those of all the heathen nations, were tinged with the idolatry of Babylon. Jupiter, the Roman chief god, was Hercules among the Greeks, and Baal, or Bel, among the inhabitants of the Euphrates and the Tigris valleys. His name comes from the Sanscrit word Div, or Diu, meaning "the brightness of heaven," from whence the word divine, "brightness," or "splendor," a Sanscrit word, which early spread among so many languages of ancient Europe. Following this ancient Iranian derivation, we find that the word Jupiter comes from the Sanscrit Ptar, "father," and Djaus, "light," or "heaven." From Ptar came the Latin Pater, "father," and from Djaus, or Div, came Deus and divine. Therefore the word Jupiter means "the heavenly father," or "the bright father." He was supposed to control the lightnings of heaven and other natural forces and powers, such as their mythology surrounded him. We trace the pagan gods of Rome, by means of the roots of their names, in the oldest languages, till we find them at last taking their rise at Babylon, a religious system which Nimrod built upon the primeval revelation, handed down by Noe to his sons. Minerva, the Roman Athene, comes from an Etuscan word meaning mental action, for she was the goddess of wisdom,[1] while Juno, wife of Jupiter, corresponds with Baltis, the wife of Nimrod, and these three, Jupiter, Minerva, and Venus, are the personifications of Power, Wisdom, and Love. They were the three chief gods of the Romans, the dim remembrance of the primitive revelation of the Trinity given to Adam, but corrupted by Nimrod's rebellion, before the separation of the human race, and their scattering from Babylon. Only at the preaching of Christ and the founding of the Church did the Father, Son, and Holy Spirit appear revealed again as Power, Wisdom, and Love.[2]

[1] Mens promenervet formonet in the Sabinian songs,
[2] J. F. Clarke,—Ten Great Religions, I. p. 324.

The ancient world offers no more virtuous or more religious people than the Latins, fathers of the Romans, when they first appear on the stage of history, living in Latium, long before the founding of their eternal city, Rome, "the fortress," their future famous capital. They preserved for ages, undefiled, the teachings of their forefathers, Askenez, Gomer, and Noe, for they descended from the first-born, Gomer, the priest of the white races of Japhet, as Elam was the eldest son of Sem, and therefore they were the guardians of Japhet's teachings and traditions. Like all primitive peoples, the oldest worship we find among them, after that due to God, was reverence for their dead forefathers, whom they later deified and adored with a worship belonging only to the Deity. Their oldest idol was the goddess of the fireside, of the hearth, and of the home. When the tents of the wandering shepherds gave place to the fixed home of the farmer of Latium, beside the hearth was the altar on which they offered sacrifices, first to their departed forefathers, then to their household gods. There was the sacred fire kept burning day and night, a custom brought from their primitive home, among the mountains of Iran. Only on the first of March was it quenched, and kindled again by rubbing two sticks together. In another part of the house was the family tomb wherein they laid their ancestral dead, and to whose shades, each repast, they offered a part of the meal, for they, too, carried with them in their wanderings that great truth everywhere spread among the primitive nations, that the soul lives after this life, that it still lives with the body, and that it wants food and nourishment as during life. This belief in the immortality of the human soul we find among every race and nation which ever lived upon this earth.

The laws of Manou tell us that the great Aryan race, like the Chinese of to-day, first worshipped the spirits of their dead forefathers. That was the religion of our forefathers before their separation and immigration from Iran—a belief which was first built on reverence for the priest and king, because he was their father among the tribes born of the grandsons of Noe. "Let the right of the deities of the dead be considered sacred," says Cicero; "let those who pass into the world of souls be considered as deified." They were the Manes or spirits of the departed, the deities of the household, the divinities of the home and family, the Lares and Penates of the Romans.

Each person had his guardian angel, his genus natalis, whom he worshipped, for he guided him. From that

comes our word "genius," "genial." They were the gods of the home, the fathers of the family; no other family worshipped them. They presided over the sanctity of marriage, the purity of the household. The home was a temple, the hearth an altar, the members of the family the worshippers, the father the priest and the head of the little band, his title as ruler and priest descending by right of primogeniture to his eldest son.

The Romans had retained the larger part of the religion of Noe. They worshipped, not only their own fathers, but also the great God, the Creator, whom they called Deus, from Div, the Sanscrit root, meaning "to shine," or "wisdom." Although they early broke up into tribes, over each tribe a chief, still they preserved the universal rule, that the head of the chief tribe was the ruler and the chief priest. Therefore the emperor of Rome was not only the Father of the State, but he was also the Pontifex Maximus, the chief high-priest of the whole nation, a title still preserved to our day in the bishop of Rome. He was called the Pontifex, that is, the one who "fixes the bridge" across the Tiber running through Rome, at either end of which were the two chief temples dedicated to the gods of the empire.

Around the great altar of the magnificent temples of the State, beside the altars in the private families, morning and evening gathered the people, offering incense and sacrifices,—prayers there were poured out, with libations of wine and of oil, the remains of Noe's sacrifice. Before and after meals they offered prayers, and a part of the meal was burned on the family altar in honor of the Deity, as Noe burned his sacrifice after coming from the ark. Every meal, birth, or important event in public or private life became an act of worship. Marriage was the most solemn of all religious rites. The little child the day of its birth was dedicated to the gods of its forefathers. Later, at his majority, he put on the toga, the vestments of manhood, with prayers, and when he took a wife he led his bride to the father, who as the priest of the family blessed the union. Thus marriage was guarded as the most holy rite, and long lasted among the Latins as the chief foundation of the great Roman Empire, even when it had fallen into the deepest paganism. Thus was the marriage of virgins blessed, and second nuptials of widows or widowers were unpopular; divorce was difficult; many wives—polygamy, was impossible. Above all the nations of the earth, the people of Latium and of Rome were deeply religious, as the guardians of the revelation handed down from Noe to

them, as the heirs of Japhet, of Gomer, and of Askenez.

Out of these simple pure religious elements grew up the great Roman empire, a type and a figure of that future greater empire of Christ, the Christian religion, of which the chief head and expounder in Christian times has been the bishop of Rome. As was the family, so was the State. For the nation came from one father, and the State is only a larger family. So the Roman empire had its public gods, as each family had its own private divinities. In the temple of the goddess Vesta the holy fire was guarded day and night by the vestal virgins. But three solitary columns now standing in the Roman Forum are all which remain of what was once the public gods or the Penates of the Roman people. When in the dim past the people of Latium, the Sabines, the Etuscans, united to form the Romans, they built the Vestal temple for the virgins, the palace Regia for the ruler, the dwelling for the Pontifex Maximus, "the high-priest," upon the slopes of the Palatine hill. It was the most sacred spot of Rome, around which circled the traditions, religious and civil, of that wonderful people, going back to the twentieth century before Christ. In the Vestal temple, the remains of the fire altars of ancient Iran, the consecrated virgins fed the everlasting fire, the type of the God who had appeared to Moses in the burning bush.[1] That fire was a symbol of the genius of that great people. In the temple they preserved the Palladium of ancient Troy; around its altars served a numerous priesthood, holding the first rank among the people, offering sacrifices day by day to the gods of Rome and to the unknown traditional God, the Creator of the universe. They called the priest the sacerdos, "the teacher of holy things."

Children of Askenas, the first-born of Gomer, the heirs of Gomer and of Japhet, bearing with them the blessings of the Holy Ghost uttered by the lips of Noe,[2] the Romans were once the most religious of all the ancient peoples of the earth, that was before they had become corrupted by intermarriage, and by the introduction of the abominations of the sons of the impious Ham, who mocked his father, Noe, and brought on him and all his posterity the curse which rests on them till this very day.

Among the Romans religion and politics went hand in hand—Church and State were one. It was a worship of ceremony, a performance of mystic rites surpassing every other nation. The Jews alone were excepted, for they had

[1] Gen. Exod. [2] Gen. ix. 27.

received their religion and their ceremonial direct from the hand of the Almighty through the ministration of Moses. The Romans held three things above all others, holy and sacred,— the family, the State, and the Gods of their forefathers. With them law was supreme; the State absorbed the individual; nothing took place without a religious act or a prayer, or a ceremony. During their prayer and sacrifice, the priests covered their heads and faces, so as to put away all the distractions of surrounding things. Then each priest kissed his hand, from which action comes the word for prayer, adoration, "ad-orem," "to the mouth." After turning completely around, in imitation of the revolving world, the Roman stood with his face to the East, from where their forefather had emigrated in the dim past, where they had walked with the gods of tradition. Then he raised his hands up to the Gods above. He knelt down, and bending, he touched the earth with his hands as a sign of supplication and of humility. In that position he recited, in a clear and distinct voice, the words of his prayer, his pious, humble supplication, reciting the prayers he wished to say from the Index-Books, and calling on the names of the gods he wished to implore. Each god had his formula of prayer, his titles fixed by the most remote traditions of the Latin race, and the ancient Romans carefully followed every minute detail in their ceremonial. For to follow the law was characteristic of the Romans in all ages, and this legacy they left their successors, the Christian Romans, the rulers of the great Christian Church, whose headquarters are still in the eternal city. In the earliest days of Rome, God the great Creator, the invisible Spirit, was adored, not in temples made by hands of man, but in the open air, on the mountains, in the forests, like the Druids of the Gaels of Ireland and of France. Like the ancient Medes and Persians, they build no temples for the Eternal God of heaven. Even as late as Numa the Latins had no temples for the worship of Almighty God, such as their oldest traditions showed him, a knowledge of the duty had to them down from their forefathers of the age of Noe. It was only in later times that this extreme simplicity of the Japhetic races gave way to the gorgeous temples, which later adorned the eternal city, Rome. Such temples came from Grecian influences, which began under the Tarquins, of which Cicero spoke as of an overpowering stream.

Sacrifices, bloody and unbloody, formed an important part of the religion of the Romans. On all occasions they were offered, each god having his own victim, or as they were

called, his "hostia," from the Latin word meaning an enemy, for it is evident that they first sacrificed their enemies captured in wars long before their history opens. The regulations for the correct offering of these sacrifices formed the most important part of the education of the priest. Sacrifices to the heavenly gods were white, and to the infernal gods were black. The first they offered during the day, the latter at night. One animal was sufficient, but sometimes they immolated more. Before being put to death they led the victim three times around the person for whom the oblation was made. The person and the priests then bathed in water clear and running, as a sign of purity. Coming forth from the baths, they clothed themselves in white garments, as signs of innocence and purity; then they led the victim before the altar, which always stood in the open air before the chief entrance to the temple, near to the image of the god, whose nostrils were to be regaled by the scent of the roasting flesh. The behavior of this animal, a sheep, a bull, a cow, or other animal, gaily adorned with flowers and ribbons, was eagerly watched, to see how it behaved, for each action was taken as an omen of future good or evil. Flour mixed with salt was sprinkled over the sacrificial knife, and on the forehead of the victim, from which a bunch of hair was cut, which, with wine and incense, was thrown into the fire. After a devout prayer by the offerer, at a sign from the priest, the animal was struck down by the victimarius, "the one who sacrifices the victim," who pierced the throat upwards towards the gods above, and downwards to the gods below, then they sprinkled the blood on the altar. The Haruspex first belonging to the Etuscans, carefully examined the entrails for signs of the good or bad will of the gods, and for the future good luck of the one for whom the oblation was made. If the results of the examination were declared favorable all was well; if unfavorable, the whole ceremony was gone over again.

While they had no special priestly tribe, like the Jews, still certain men were set apart for the offices of their religion, an institution first begun by Numa, the Moses of the Romans. Of all the sacred men thus set apart for the offices of religion, the venerable College of Pontiffs was the most ancient and the most venerable. First it was composed of four men, all of the highest patrician rank, each holding office for life, and the whole college filling any vacancy. In the year 300 before Christ, the plebeians, or common people, were admitted. Under Sylla, in 81 before Christ, the Pontiffs were increased to the number of fifteen. Of this college the Pontifex

Maximus, "the supreme pontiff," was elected from the members of the college by the votes of his colleagues. The votes of the people ratified the choice. During life he was the president of the whole college, the supreme court before whom came all religious matters of the Roman people. The admirable religious organization of the Romans is seen in the way they ruled religious affairs, in all things submitting to the judgment of this college of priests, with its president. Clad in a purple-bordered robe, and wearing a conical woollen tiara, the pontiffs were present at all public occasions; they presided and read prayers at all public assemblies; before them came all religious matters; from their decisions there was no appeal. The official title of the chief priest was Pontifex Maximus, "the chief bridge-maker," the bridge across the Tiber, at each end of which was a temple, which bridge they had to repair and keep in order. His residence was the Regia Palace, as the official residence of his successor is at the Vatican. Like the high-priest of the Jews, whom he much resembled, he was surrounded with great ceremonial and sanctity, like his august successor, the Roman Pontiff of our day. The eldest son being both prince and priest, when Rome became an empire, the emperor assumed the office of the supreme pontiff, which the rulers of all nations followed from the time of the patriarchs. All the emperors of Rome, from Augustus to Theodosius, were pontiffs.

Few realize all we owe to the Romans. They were the royal race, the chosen nation, the heirs and the guardians of the former revelation given by God to their fathers, Japhet, Noe, and Adam, and they preserved and carried in their race the blessings of Japhet. They invented our letters, literature, and alphabet; they first formed the civil and religious year, they gave the names of the months, they formed our calendar, our code of laws, our mode of holding courts, our civilization. These customs the whole world followed. Age by age Roman customs are still spreading, following these words: "May God enlarge Japhet, and may he dwell in the tents of Sem, and let Canaan be his servant."[1] We cannot stop to give all the religious feasts, sacrifices, and cermonial of the Romans, for we must hurry on to other and more important points.

The Rex Sacrorum, "the King of Holy Things," was next in importance to the Pontifex Maximus. For life he held his office. They selected him from the patrician nobles. His title came from times long before their history opens, in

[1] Gen. ix. 27.

the patriarchal age, when the father was the king and priest, when he prayed and sacrificed for the whole tribe born of him. His wife was the Regina, "the Queen." She, too, had important functions to fulfil regarding the sacrifices.

There were priests of the various gods whom the Romans worshipped. The highest of this college of priests was the priest of their chief god, Jupiter, and his wife was the priestess of Juno, wife of Jupiter. They could never be divorced, and if she died, he resigned. He could not touch a dead body, or attend a funeral, etc. He sat in the senate. In this he resembled the high-priest among the Jews, who should marry a virgin, and if she died, he could not marry again.

The priests highest in rank of Mars were bound by similar rules and like duties towards their god. These three high-priests belonged to the College of Pontiffs and were called the Flamens. They were the executors of the decrees of the pontiff supreme.

They had also a College of Augurs, who were the interpreters of the Divine will. At first they were three, then fifteen. They ranked high among the institutions of ancient Rome. Beginning back before the dawn of history, they lasted till the time of Theodosius, living in an unbroken line for more than 1,000 years. Their customs still live in the "omens," "good luck" portents, "auspicious events," good "days" "and unlucky days," words incorporated into our language, bringing with them superstitions which are hard to root out in spite of a Christian civilization and Gospel teachings which have taught us for more than a thousand years. The augurs or auspices come from avis pex, "a bird-watcher," for, as the movements of birds foretell the weather, what at first was simple watching of birds to foreknow the weather later among them became a superstition, and an indication of the will of God. It was one of the highest offices, and was held for life.

In later ages it became very complicated. War, peace, election of officers, marriages, a journey, etc., all must be inaugurated by them, or it would be unlucky and have a bad end. Anything, even the most pressing necessity, begun without them could be stopped at once by simply declaring that the time was not auspicious. Before great national undertakings the aged augur or auspice, clothed in his white toga, before dawn came to the summit of the Palatine or the Capitoline hill. There he offered up his sacrifice; in a clear, fixed voice he uttered his formula of prayer; solemnly he waved his Lituus or crosier, with his right hand, towards the heavens,

then eagerly he watches the sky for the sight of a bird crossing his field of vision, taking the sight of a bird of the night, or the cry of a duck, for contracting or registering an agreement between governments, the beginning of a war in which whole nations shall take a part, the carrying out of an undertaking on which depends the fate of millions. This was a peculiar phase of ancient Rome, but it only tells how devout and religious were the people who practised it. We should thank God that we were delivered by the Gospel of Christ from such spiritual slavery.

On the ceilings of St. Peter's church, Rome, are pictures of the Sibyls, beside the prophets of the Old Testament, who foretold Christ. The word Sibyl comes from the Greek, and means "God's Counselor," for they were supposed to give the oracles of God. The heathens counseled them before undertaking important business. They were to the number of ten: The Babylonian, Delphian, Cumean, or Erythrean, Cimbrian, Samian, Helespontian, Trojan, Phrygian, and Tibertian. The most famous, the Erythrean, once lived at Cumea, one of the most ancient of the Greek cities in Italy, a town which flourished centuries before Rome, meaning "the fortress," was founded.

Tradition says that the original Sibyl was one of the daughters-in-law of Noe, married to either Sem, Ham, or Japhet. She was in the ark during the flood. As we know that Sem was driven out of Babylon by the rebellion of Nimrod, when the latter began the building of the tower of Babel, and that Sem under the name of Melchisedek founded and built Jerusalem, where he lived a most holy life like a recluse and monk, while Japhet did the same at Joppa or Jaffa, which he built and named after himself, we must conclude that the wife of either one or the other of these holy men was the original Sibyl, so noted for virtue and purity in her old age. The names of some of the later Sibyls are given as Demophila "a lover of the people," Heophila, Manso, &c.

The Erythrean Sibyl guarded the traditions of Ascenez, father of the Latins who were driven to Italy from Asia Minor at the burning of Troy. Ascenez, "the race," whence the name Asia, was the eldest son of Gomer, who was the first-born of Japhet.[1] As the first-born son was the heir among the patriarchs, on the Romans still rests the blessing of the Holy Ghost uttered by Noe's lips: "May God enlarge Japhet and may he dwell in the tents of Sem."[2] For that

[1] Gen. x., 2, 3. [2] Gen. ix., 27.

reason, blessed by God, the Romans first conquered the world, and then they began to send their Christian civilization all over the universe, fulfilling the prophecy of the patriarchs of the flood.

The Sibyl of the Latins was the forerunner of the famous vestal virgins of the Romans, who took part in all their religious ceremonies. To Tarquinius Priscus, king of the Latins XIII. centuries before Christ, she offered to sell the nine Sibylline books for a certain price; when the king refused, she burned three volumes, and made an offer of the six remaining for the same price. Refused again she destroyed three more, and then the king bought the remaining three for the original price. These were the famous sacred books of the Romans, preserved in the temple of Jupiter Capitolinus when Rome was built. The Senate appointed a committee to guard and examine them. At the burning of the temple 83 years before Christ, the original books were lost, but a new collection was made by ambassadors sent to the other Sibyls in various nations.

We have all heard that striking funeral hymn, "Dies Irae," wherein the Sibyl is mentioned as a prophet next after David, foretelling the last general judgment and the destruction of the world. But very few ever saw the Sibylline Poem from which the "Dies Irae" was conceived by its unknown author. This great funeral hymn, the "Dies Irae" which Schaff says is the "acknowledged masterpiece of Latin poetry," begins thus:

> The day of wrath, that dreadful day,
> Dissolved to dust this world He'll lay,
> As David and the Sibyl say, &c.

Let the reader now turn to Book XVIII. Chap. XXIII. of St. Augustin's City of God, and there he will find the Sibyl's wonderful prophecy of Christ and of the last judgment. Flaccianus, a pro-consul, gave a copy of it to St. Augustin in the original Greek, where the first letters of each line read, JESUS CHRIST, SON OF GOD, SAVIOUR. St. Augustin says she lived before the Trojan war, that is, before the end of the XIII. century before Christ, before a word of profane history was written, when judges ruled in Israel, centuries before the great Hebrew prophets of the Old Testament were born. Below we translate this surprising hymn, placing the first letters exactly as they are in the original Greek text:

J udgment, earth He'll wet with sweat of blood His sign,
E ven from heaven in ages 'll come the future King divine,
S erving in flesh here He'll judge the world, alone
U nveiled as God, false and faithful shall Him own
S upreme with saints; in Him the wicked age will end.

C ome souls from death whom He shall judge in flesh attend,
H ere lies the earth, o'erspread with briars dense, and waste,
R ejecting idols and all riches men will then make haste,
I nstant searching fire, earth, sea and sky will then consume
S hattering the gates of lowest hell, His death their doom.
T hen light of saints for all flesh free will fill the void.

S adly He'll be betrayed, the wicked by endless fire destroyed,
O ccult acts revealing, men's secrets before all told,
N othing hidden, and God to light will human hearts unfold.

O then what mourning, weeping and gnashing teeth shall be,
F rom star choirs no songs, sunlight 'll cease, they'll see

G oing round the darkening heavens, the moon's splendor dies,
O hills He'll level, and deep valleys now before Him rise.
D own mid things of men no more shall be sublime or high.

S imply mountains like the fields, and as the sea the sky,
A ll shall cease ; dissolved in dust the world will then expire,
V anish the springs, the rivers dried by fire.
I n doleful tone on high He'll blow the trumpet blast
O e'r earth's crime diverse labors of wretched men aghast.
U nderneath earth opening shall chaos and hell disclosé,
R ight before the Lord 'll be gathered in one His kingly foes,
While from heaven a stream of fire and brimstone flows.

As Jesus signifies Saviour in Hebrew, and Christ is the Greek for the anointed, the beginning of the lines read in English, THE ANOINTED SAVIOUR, THE SON OF GOD, THE SAVIOUR, we put in the articles to make sense. How could she have known His name thirteen centuries before His birth except by the Holy Ghost?

After going into details about the way the words JESUS CHRIST, THE SON OF GOD, THE SAVIOUR, cannot be made to come out as clearly in his Latin translation as in the original Greek of the Sybil, St. Augustin gives a prophecy of another Sybil taken from the works of the early Church writer Lactantius, as follows:

"Into the hands, she says, of the wicked heathens He will

afterwards fall, and they shall strike God with their sinful hands, and from their nasty mouths they will spit on Him with poisonous spittle, but He will simply turn His holy back to their scourings, and receiving the strokes He will keep silent, lest anyone should know Him, as was foretold, or lest it might come to pass that hell might hear Him; and He will be crowned with a crown of thorns, and for His food they gave Him gall, and for His drink vinegar, and they shall show forth their table of inhospitality. You foolish people, you did not understand your God playing with the minds of mortals, but you crowned Him with thorns, and horrid gall you mixed for Him. But the veil of the temple will be torn asunder, and in the middle of the day, deep dark night shall be for three hours. And with death He shall die, and for three days He will sleep, and then from the dead, the first He shall come forth into the light, and the benefits of the redemption shall be given to the redeemed."

We have nothing to add to these striking words foretelling the death of Christ and the last judgment more clearly than any prophet of the Old Testament. God did not abandon the heathens. We look on these as the traditions coming down from the patriarchs before the final separation of the human race. Dyonisius had read the Sibylline books in the original Greek, and when at Athens in Greece he saw the sun darkened for three hours at the crucifixion, he exclaimed: "Either the world is dissolving or God is dying." At the preaching of St. Paul, who explained all the prophecies to him, he became a convert to Christianity. Then he went and preached to the people of Lutitia, "the mud city," as ancient Paris was called. There he suffered martyrdom.

Six virgins, chosen from the first families of Rome, selected by the supreme pontiff when they were from six to ten years of age, spotless in body, in mind, and in chastity, were the Vestal Virgins. The time of service was thirty years, ten of which was spent in studying the duties of their holy office, 10 in fulfilling them, and 10 in teaching them their followers. The opposite page gives the Vestal Virgins offering sacrifice. Beautiful, modest, chaste, learned, kind, gentle, adorned with every womanly and maidenly virtue, they were striking images of the Christian maidens, the diaconesses and nuns who later followed the religious life among the Christian Romans, the nuns and sisterhoods of the Christian churches. So high did the Romans regard them that we have no example of their influence in Christian times. They married after their 30 years of service in the temple.

THE VESTAL VIRGINS OF ROME OFFERING SACRIFICE.

Magistrates made way for them in the streets; if they passed a criminal, he was at once liberated, and on public occasions these virgins sat next to the emperor. Such was the honor the ancient Romans paid to purity.

In the early days of the Romans their gods were few in number, their deities being similar to those worshipped by all other Aryan or European nations in the beginning of their national history, which they brought from Iran, the first home of the Japhetic race after the flood. But as the Roman empire conquered the surrounding nations, with the captives they brought to Rome, the gods, the errors, the impurities and the abominations of these corrupted races of Ham, and they incorporated into the very life of the Roman people these errors, thus causing a festering sore in the body of the state and of society. It came to pass that Roman life, which at first was so pure, became more and more corrupt as the ages went by, till at last every false teaching, religion, wickedness, and sin was tolerated by the Roman people. Divorce, incest, sodomy, prostitution, corruption, dishonesty, pride, slavery, murder, ambition, war, injustice, unbelief in the gods, every vice of which human nature is capable of, was tolerated in Rome, till at last, the empire disintegrated, and tottering, was at the point of falling when the conversion of Constantine the emperor, in the year 310 after Christ, infused Christian principles into the state. He was the emperor, the supreme pontiff of paganism, the civil and religious ruler of the whole vast empire which Rome had conquered. Numbers of the senators and of the nobles followed his example ; they entered the Church, and there joined the poor and the common people, who long before had followed the Gospel teaching. Paganism, thus washed from its errors, received new life from the eternal principles of the Gospel. Constantine moved the empire to Constantinople; the Roman empire lasted for a time longer, and Roman law became the foundation of all the laws of every nation of Europe. But at last the Roman empire went down before the Goths, the Vandals, the Visigoths, the Huns, and barbarians from the plains of Tartary, and then later Constantinople fell before them in the XV. century, and that was the fate of pagan Rome. The civilization of pagan Rome passed to that of Christian Rome, head of the great Catholic Church, of which the ancient Romans were but the type, figure, and antecedent.

PLATO'S SCHOOL IN BETHYNIA.

CHAPTER VIII.

RELIGION OF THE CELTIC NATIONS.

GOMER, "completeness," "the finished man," was the father of the Latin nations of southern and western Europe. The Latin races well fulfil the prophecy of Noe in the name he gave his grandson, Gomer, for they are the poets, the artists, the orators, the gentle, the refined, the finished men, the scholars, the statesmen, the master minds in every department of human and divine learning. They are of the nervous temperament. They never rest till what they do is "completeness" itself. They are "the finished men," the cultured peoples.

The first son of Gomer was the father of the Latins, meaning "to hide," for they were hidden in Latium, in Troy, and in Asia Minor till the time marked by Providence came, when coming forth, they builded Rome, "the fort," and then they conquered the world; now they rule the nations in spiritual things. The second son of Gomer was Riphath, "emigrating," "scattering," foretelling the colonies they would found. It also signifies "terrible," shown forth by their fierce dispositions, when they are roused, as in the French Revolution; and in their hate against God and man, and against existing society, when they lose the faith.

The children of Riphath are the Celtic nations. The name Celt comes from the Gaelic word, celu, "a cover," "to hide," hence a Celt is one who hides in the woods. Cel, then, in Irish, "hidden," is the root of the Latin, celare, "to hide," "to conceal." For that reason the Greeks called these people the Keltoi, the Latins the Keltic race, because they hid in the woods, meditating on God, learning religion from their priests, the Druids, who built their monasteries in the deep oak groves of western Europe, to which they migrated.

Leaving Iran, ancient Persia, they were among the first white men to colonize Europe. A branch of them, Rawlinson tells us, were driven from Asia in historic times, and then they disappear entirely from history. Only twice are they mentioned by Herodotus: "But the Celts are beyond the Pillars of Hercules, and border on the territories of the

Cynesians."[1] The ancients called the Straits of Gibraltar "the Pillars of Hercules." Again the same author says: "The Celts, who, next the Cynetae, inhabit the remote parts of Europe toward the west."[2]

Feeling the impulse they inherited from their father "to scatter," the Celts colonized France, to which they gave the ancient name, Gaul, from their language, the Gaelic, Spain, and the British Isles, there they "scattered," according to Riphath. That is why the people of these countries colonized all America; their commerce now whitens every sea; they are overrunning the earth; the English language is rooting out all other tongues. French is the cultured language of diplomacy, but America is Celtic to the core.

The Celtic priests were called the Druids, from the Irish word drui, or draui, "a holy" or "a sacred person." How like the Latin it is for priest, sacerdos, "teacher of holy things!" In the old Saxon they were called Dry, "a magi," or "a magician." In the ancient Celtic he was a Dru, "an oak," for they preserved the custom brought from Iran, Persia, of retiring into the forests of oak, and there building their lonely huts, where, like the "illuminated" of the Hindoos of to-day, they meditated on God and on His attributes. From the deep solitudes of their monasteries they came forth to teach the simple pastoral tribes of Ireland, their pure, simple faith, the worship of Almighty God. Hence some writers say that the word Druid comes from the old Celtic De, "God," and Rouyd, "a speaker about," and therefore the word Druid means "a speaker about God."

Thus the Druids were the priests of the Celtic nations who taught their people about God. We find but little records of their teachings, for they were forbidden to write down their secret doctrines. They taught by word of mouth what they had learned by tradition from their forefathers, and they forgot these things at their conversion to the Christian religion.

Long before the Sclavs, the Scandinavians, the Germans, and the other Japhetic tribes had left the southern shores of the Caspian Sea, the Celts, sons of Riphath, first began the migration of the Aryan races. Leaving Old Iran, "the Old Land of Noblemen," ancient Persia, they swept over to the west, and only the shores of the vast Atlantic Ocean stopped the emigrants. The last land they found and colonized they called it Iran, after their old home, and therefore we have its

[1] Herod. II, n, 33. [2] Herodotus, IV. 49.

name among the Celts, Iran, Eran, or Ireland, "the Land of the Noblemen."

With the exception of the Soma ceremony, the religion of the Druids was identical with that of the Magi of the Persians. The priests of the Japhetic or Aryan races in India and in Europe, whether we call them Druids, Sacerdotes, Magi, Prast, Prester, Bramins, or by other names, they seem to have even been very holy, spiritual, and so different from the rest of the people, that they led separate lives in a deep solitude, in study, meditation, and prayer, from which they only came forth to be the teachers of the people. That solitude which they practised in every country, from which came the Greek monus, a solitary, the origin of monk, that we conclude they learned it from Sem, driven to Palestine, who, as the high-priest of God, Melchisedek, later called "the King of Peace," that is, Salem, built Jerusalem and lived till his death in solitude. Sem, eldest son of Noe, was therefore the father of the religious life of both ancient and of Christian times.

The nations descending from Riphath, second son of Gomer, are called the Galatians, the Galls of France, the Irish and English of the British Isles, the Spaniards and the Portuguese. The priests of these ancient nations were called the Druids, from the Irish word drui, or draui, "a holy," or "sacred person," from the Saxon dry, a "magician," or from the Celtic dru, "an oak," for they worshipped under oak trees where they built their monasteries. Most probably Druid comes from the Celtic De, God, "and rouyd, "speaking" "a speaker about God," as sacerdos among the Romans came sacer and docens "speaking holy things" [1]

Thus the Druids were the men who taught these great peoples about God. We find but little records of the Druids, for they were forbidden to write down "the holy things" they taught as coming by holy tradition from their forefathers. They left the plains of Iran, "the holy land," and called their last settlement Ireland, "the holy land," or "the land of noble men," as that was one of the meanings of Iran, the "land of noble men," the ancient name of Persia. From Persia came the Irish, the French, the Spaniards, and the tribes of England long before the Teutonics or German tribes began their wanderings, which ended in Germany and in the central parts of Europe. The teachings of the Druids were almost identical with those of the Magi, the priests of the Medes,

[1] Appleton's Cyclopædia—Druids.

of the Persians, and of the other Aryan or Japhetic races.

In the first century before Christ were the Druids and their religious teachings known. Nearly 3,000 years before Christ they began the settlement of the British Isles, of northern Gaul, now France, of Spain, and of parts of Germany, Brittany, and Wales. Ireland was their chief seat of worship. Their language was the Gaelic, whence the name of France, Gaul. Julius Cæsar gives the most distinct account of them and of their religious teachings in England and in France. But in Ireland we find them, in the "New Iran," the "New Land of Noble men," with their religion unadulterated by any other form of worship coming from any other national religious belief, because it is an island separated from the continent of Europe.

They worshipped one Supreme Being, of whom fire was the chief symbol, and the sun the instrument of life and of fecundity. Like the fire-worshippers of Persia, they built round towers, some still remaining, on which burned the perpetual fire. Their great yearly feast was the day the sun entered Taurus, on which occasion human flesh was offered besides the animals sacrificed, not only to God, but to the sun and to other lesser divinities, as Hesus, Tarann, Belen, etc. They taught the fundamental worship of the Magi of Persia, the immortality of the human soul, the necessity of morality, the hidden nature of things, the extent of the universe, the stars and planets, which teachings they gave by word of mouth. They had an alphabet of seventeen letters, and quite an extensive literature, which still exists in part in the Gaelic language, mostly in verse. Twenty years were required to learn to be a Druid teacher. They taught the purest morality, for which the Celtic races have been remarkable in all times. They also professed a knowledge of the movements of the heavenly bodies. By the stars they regulated their religious festivals, they practised astrology, divination, magic, medicine; they used charms, spells, incantations; they consulted fortune-tellers; they offered bread and wine to God, and foretold the future by the flight of birds. Like the Romans, their Druid priests were clothed in long, white vestments when offering sacrifices in the depths of oak forests or in caves.

The Druids divided into a hierarchy of priests, with a chief priest at their head, of prophets, and of bards. The priests offered sacrifices, the prophets taught the people, the bards composed and sung songs and hymns relating to religion, war, the chase, and the virtues. The priests lived in seclusion; their monastic houses were built in the deep silence of the great

oak forests then covering the British Isles. Hence the honor the oak still receives among the trees. There they taught the crowds of youth who came to hear them. The prophets or the vates of the Romans often tried to foretell the future. The priests were the judges among the people. Over them was an Arch-druid, who was the high-priest as among the Jews, and he formed a supreme court of last resort. These officers were elected yearly at their great national meetings at Tara, in Ireland, and at Carnutes, in France. Affiliated to the Druids were prophetesses, women who pretended to tell fortunes. These ladies were divided into three branches, one of which was dedicated to virginity for life.

Ireland, never invaded by the Romans, continued to practise the Druid religion till converted by St. Patrick, who landed there in the year 432. Many a time the writer has heard from old Irish people the remains of the Druid religion which even to this day the Christian religion has not driven entirely from the minds of the people. How often hear we of "the ghosts," "the fairies," "the good people," "the apparitions," "the wonderful things seen," "the good and bad luck," the "fate" of some, the "fortune" of others, the "charms and spells," "the dead coming back and appearing to the living," the "fairies," peopling the woods and dells like the genii of the Romans! The fortune telling and the folk lore of Ireland and of Brittany are the remains of the Druid teachings, which centuries of Christianity have not yet been able to root out of the people descended from Riphath, "the terrible," "the scattering," grandson of Noe. To this day the round towers of Ireland, the forts, the cromlechs, the menhirs, the dolmans, and the other great ruins of Ireland, at Stonehenge, Avebry, and of Canac, the ancient ruins scattered through Great Britain and France, are the only remains of that old and mysterious religion of the Druids, priests of the Celts. They were the first race which in prehistoric times swept down from the mountains of Persia, old Iran, and the shores of the Caspian Sea. By their pure morality, their freedom from the base sensuality of the children of Ham, their respect for women, their family lives, their pastoral customs, made them "the race of noble men." Divided into tribes, over each tribe was a chief who was elected by the members. The close relationship of every member of the tribe, each tribe of which occupied a county, shows in their love for those who come from their own county. Their love for home, all prepared them for the preaching of the Gospel, when later the great missionaries came to tell the tidings of the redemption.

A wave of Saxons, Angles, and other Germanic races in prehistoric times spread over England, intermarrying with the Celts, or driving them West to Wales. Danes came down from the north, and overrunning Ireland, they first built the cities among the pastoral peoples of the Emerald Isle of "saints and scholars." Colonies emigrated from Italy, and came and settled among the French and Spaniards; but with all these the Celtic race was the very root, branch, and foundation of these great nations of western Europe. The Celtic races in modern times have been the most progressive, industrious, and advancing, being in modern times what the Greeks and Romans were at the time of Christ. At the time at which history opens, these Celtic races were found divided up into little kingdoms, each ruled by a petty king, ruling a province, having under him chiefs of the tribes. Each chief was a count. Hence county: each tribe inhabiting a large section of country, called a county. In England there were seven independent Celtic kingdoms, called the heptarchy. They were formed of the counties of Kent, Sussex, Essex, E. Anglia, Mercia, Northumbria, and Wessex. They were almost all the the time at war with each other. Ireland had four kingdoms,—Leinster, Munster, Ulster, and Connaught, —each ruled by a king, while a monarch governed the whole island. The kingdoms again were divided up among great families or clans, each occupying a county. Their parliament met every three years at Tara, near Dublin. Each tribe pastured their flocks in what were called counties, so called from the chief or count who ruled them. The members of each county were related to each other by birth or marriage. They elected their chief by ballots.

Ptolemy's map gives seventeen tribes inhabiting Ireland in his day. Later the number was increased to thirty-two. The ancient writers give the island many diverse names, Plutarch saying it was called Ogygia, "the most ancient land," showing that it was one of the first countries of Europe to be inhabited. Being farther to the West, its isolated position made it difficult of approach, and therefore the inhabitants of Ireland preserved better the pure teachings of Riphath, their forefather. Therefore we find among the Irish the Celtic religion in all its purity preserved, until in the year 432, St. Patrick came to preach to them Christ and Him crucified. The history of Ireland opens with the account of Ollav Fola about the year 900 before Christ, establishing the parliament at Tara, composed of counts, called chiefs, heads of the different tribes into which the whole island was divided. The priests, called

Druids, were the religious teachers of the people, who were like the Magi of Persia, from which the Celts came, and the bards, who digested the laws and statutes. The statutes which this assembly passed, became a code of laws called the Brehon laws, or the Psalter of Tara. The monarch Ollav Fola, founded schools of philosophy, of astronomy, of medicine, of history, etc., all over the island, and these seats of learning flourished under his successors long before Rome had begun her conquest of the world, before the Greeks began their civilization, before Seneca, Aristotle, or Plato were born.

We find that the religion of the Celts differed little from that of the Magi of the Medes and Persians. It much resembled the Brahminism of ancient times. Among the Medes and Persians the priests were called Magi; among the Celts they were the Druids. They lived quiet, retired, religious lives among the great oak forests which then covered Ireland. Hence the name Druid, "oak learning." They passed their time both as solitaries, or in communities, in study, prayer, contemplation, from which they come forth, only to become the school-masters and the teachers of both kings and peoples.

The ancient Celts of France, of Spain, and of the British Isles had preserved the tradition of the golden age, of the fall of mankind, of the flood, of the necessity of sacrifices, of prayer, of the transmission of sin from father to son, the same as we find them among all the ancient peoples of the earth. While the southern races of Sem and of Ham were noted for their idolatry, ferocity, and deeply impure rites, the Celts were known for their deep religious feelings, their purity of morals, their hospitality, their gentleness, their kindly feelings, and their freedom from the worship of idols. It is said that no idol was ever found among the Celtic races. No image of any idol, it is said, was ever found in Ireland. The great philosophers of Greece, the best writers of Rome, and the fathers of the Church say that the Druids worshipped one only God.[1] Human beings, as well as human affairs, fortunes, nations, and wars were thought by the Celts to be governed and ruled by one supreme God. These great writers also assert that the system of apotheosis,[2] common to nearly all ancient nations, was totally unknown in ancient Gaul,[3] Britain, and the adjacent islands.[4] Writers say that the Celts believed in a pure

[1] Tebault,—The Irish Race, p. 69.
[2] The deification and worship of dead heroes, forefathers, and great men after their death.
[3] France.
[4] S. F. N. Morus, quoted in Irish Race, p. 69.

mystic religion of one God, united to a high philosophy, the unity and power of the Godhead, the transmigration of souls into other human beings, but not the passage of departed souls into animals, as in Egypt, India, etc. They taught the eternal duration of existing substances, material and spiritual, the immortality of the human soul, a state of rewards and punishments in the other life, the necessity of prayer, etc. Such were the chief religious beliefs of the ancient Celts, of whom the Druids were the teachers, the prophets, and the priests.

Separated from the rest of Europe, the Celts of Ireland preserved their pure belief of the patriarchs, coming down to them from Riphath, longer than the other European nations of the continent, for they were better isolated in their island home. They never offered human sacrifices. No idol has ever been found in Ireland. St. Patrick utters no horrors at what he finds among them. Every detail, both of his life and of his disciples and companions, were written, but we fail to find in these histories of the conversion of Ireland the gross superstitions of the southern races, corrupted by the sons of Cham. The great cromlechs or ruins we find in the north of France, in parts of England, and all over Ireland, were either altars where animals were sacrificed in memory of the primitive tradition that Christ would come, they pointed to His death, prefigured by the blood of animals, or they were great stones erected at the graves of famous chieftains of the tribes. Ornaments of gold, of silver, of bronze, etc., now filling museums, were dug from the graves of Celtic heroes of this ancient time, showing the very high state of civilization to which the Celtic race had attained more than 1,000 years before Christ.

Writers say that the Celts did not even worship fire, as did the Persians and so many of the ancient races. At the break of day the Druid priest came to the edge of the forest, and there he saluted the rising sun, as the material figure of the Godhead. Then he offered his morning prayer and his sacrifice to the Creator. They had their feasts, their Baltaine on May-day, the feast of Tara, the feast of Lailten, now Lelltown, in the north of Ireland, where at the lighting of the fire, the ball, and hurling games, begun in honor of Lailte, daughter of the king of Spain, whom MacEre, king of Firebolg, in Ireland, married. Each year they held them for centuries on the 1st of August, down to the ninth century, that is, five centuries after St. Patrick had converted the Irish. This shows how they hold to ancient customs. In all his travels throughout the island, St. Patrick and his companions found only one group of idols, the Crom Cruagh, a great god with

twelve "sub-gods," in the County of Cavan, and there the people worshipped them. All researches up to the present day have failed to find any other images or statues of gods, or pagan sign, nor even the remains of a pagan temple. This, which writers have not brought well before their readers, places the Irish in the very highest plain, compared to other nations, who, without an exception, were steeped in idolatry.

Even the Crom Cruagh, the great god with the twelve smaller gods, which St. Patrick mentions in his "Confession," was a large sphere of gold, with twelve pillars or cones of brass, representing the sun and the twelve signs of the zodiac, or the twelve months of the year, a knowledge which the Celts brought from Babylon. Believing they worshipped the sun, St. Patrick cried out to them in his sermon: "That sun which we behold by the favor of God, rises for us every day, but its splendor will not shine forever; nay, even all those who adore it shall be miserably punished." We have seen how the Medes and the Persians, the Babylonians and the Assyrians, the Egyptians and the Peruvians, how all ancient nations adored the sun, and it was the beginning of paganism. After centuries of error they ended by adoring beast, bird, image, and at last, man himself, and lust. But here, at the farthest western parts of Europe, they had got only as far as adoring the sun as the type of life and fecundity of nature. Pure and simple was the life of the ancient Celts in their western homes, before St. Patrick in Ireland, St. Dennis in France, and St. Augustine in England, began to preach to them the Gospel of the Crucified. The errors of the demon had made but little headway in France, Spain, and the British Isles, so that almost alone among all nations they did not put their first missionaries to death, for Sts. Patrick and Augustine died natural deaths.

The Druids, priests of the Celts, in their oakwood homes, taught the sciences of astronomy, reading, writing, music, oratory, and other arts to the ancient Irish and Britains. They were the teachers and the leaders in literature written in the ancient Gaelic tongue. To them the fundamental religious doctrine was the unity and supremacy of God, His ruling providence over the world, the immortality of the soul, the future states of rewards and punishments, the fall of man, the wickedness of sin, and the necessity of prayer and sacrifice. The Druids believed in the future life, the good and bad spirits, and in the existence of the soul after death. To their childlike minds the whole earth was peopled with spirits, souls of men, fairies, elfs, hobgoblins, spooks, etc.

The writer, when a little boy, used to hear an Irish woman from rural places in the "Ould Dart" tell the remains of the Druid religion, which gives us an idea of that belief, which even centuries of Christianity cannot root out. The stories of ghosts, of fairies, of "good people," of spirits, of supernatural apparitions, of the soul leaving the body and wandering away to return again, of spells and charms, of fortune-telling, of witches, of seeing one's own soul, of midnight carousals, of animals and people becoming possessed, of canny noises, of haunted houses, of fairies dancing, of elfins by the moonlight, of crocks of gold protected by the departed souls of those who buried them, of men selling their souls to the devil for worldly gain, of the appearance of the souls of the dead asking for Masses, of friends coming forth from the grave to repair a wrong,—all these, and others,—stories which would fill pages of this book, were told by the fireside, which filled the excited imagination of the hearers for days afterwards. Only in this country are these things being forgotten.

St. Patrick landed on the shores of Ireland in the year 432. We learn the simplicity and innocence of the people from historic incidents of his preaching, which have come down to us. Once he met the two virgin daughters of King Laeghaire [1] beside the fountain, where they came to bathe, and the Saint told them of God; they asked him if God was a duine sidhe, "a divine fairy.' How near divine,—div in Persian—it is to divinus in Latin! When he explained the nature of God, they asked to see Him; he told them they could not till they were baptized and died. They were baptized in the fountain, received the Eucharist, and died soon after. Dubtach was the chief Druid poet-priest of their father's kingly court. He used to sing the glories of King Laeghaire's noble ancestors, but at the first sermon of St. Patrick, before the national assembly at Tara, he became a convert, and he began at once to sing the beauties of his new religion. Paladius, the year before, had preached in the counties of Wexford and Wicklow, but never before had the Irish heard the Gospel in their native tongue. Chiefs dressed in rich garments, their wives and daughters decked with golden ornaments, their children taught by the Druids a simple natural religion, all flocked in crowds to the new apostles, St. Patrick sent them from Rome, and before he died St. Patrick saw the whole population of Ireland won over to the religion of Christ. Here we find no deep, debasing impurity like at Babylon, in Canaan, or the East, but a bright,

[1] Book of Armagh.

pastoral, chaste people, filled with wit and humor, bursting into song, lovers of music, listening to their bards celebrate the glories of their clans,—a people in whom the love of kindred found its highest flights, a nation so affectionate that a death brings out the whole tribe from all parts of the county to hold the wake, a race without cities, where man or maiden could travel from one end of the island to the other and be received with hospitality and freedom in every house, where doors were never fastened, where woman was honored, where slaves never lived, where the Brehon laws were observed, where the priests and people were one, where every natural virtue was practised by king and subject, by young and old,—such was the Celtic race in France, Spain, and the British Isles before the preaching of the Gospel. The Celts were among the very first of the races to leave Asia after the confusion of the tongues. They held and practised best the patriarchal religion, and they were the least poisoned by the errors and the idolatry of Babylon. The new Erin, Ireland was holier than the old Iran, Persia, where the sons of Japhet stopped for a time before their final separation to colonize Europe.

In the old Irish language the Druid priests were called Magi, "the mere men," the remains of the teachings their forefathers had received in ancient Persia. Many of the Druid priests were converted by St. Patrick, and became Christian priests and bishops. Fiech, a Druid of the noble house of Hy-Baircha, in Leinster, was consecrated by St. Patrick as first bishop of Sletty, where, till his death, he was consulted as an oracle of truth and heavenly wisdom. Fingar, son of King Clito, went a missionary bishop to Brittany, the north of France, where he suffered martyrdom. In one generation from St Patrick's time, all Ireland had received Christianity, and the ancient Druid religion had so vanished from the land that it is hard, even now, to tell exactly what were its doctrines, because it was held so sacred and so secret as to be taught only by word of mouth, and not by books. But, says Father Tebault,[1] the Irish had but little to change, for they had preserved so pure and undefiled the original religion of Adam, of Noe, and of their patriarch Gomer, and of their father Riphath, that they had only to allow their holy apostle to clear up their ideas of God, receive the teachings of Christ and of His atonement, to become Christians. Their Druid priests, living in the forests, were already, in practise, monks;

[1] The Irish Race, p. 97.

their maidens were as chaste as nuns; their families believed in the honor due to parents; their children practised virtue, and followed the commandments written in their hearts. In one generation, the Irish, the English, the Spanish, the French, became Christians. Of all the races of men the Celtic children of Riphath, "scattering," preserved best the religion of the patriarchs, and, as a reward, they are to this day "scattering" all over the world from the west of Europe, which they inhabited.

A STREET SCENE IN CAIRO, EGYPT.

CHAPTER IX.

THE RELIGION OF THE GERMANS, SCLAVS AND SCANDINAVIANS.

CENTURIES before Sts. Dennis, Rusticus, and Eleutherius preached to the Druids of Lutitia, "Mud City," as ancient Paris was then called, before St. Patrick came from Rome to Ireland, before St. Augustine with his thirty monks landed on the shores of Kent to convert England, before St Boniface had penetrated to the German Highlands, northern Europe lay in dense ignorance, and the legends, the mythologies, and the religion of the Northmen dominated the minds of men in these cold regions.

There was an affinity between their religion and that of the Druids and of the Romans. The northern nations used words almost identical relating to their myths and mythological practises, all showing that they came from the same origin. The forms of divine worship used by these northern nations entirely disappeared with the introduction of Christianity, and, in a few generations, every pagan temple had been razed to the ground, every image of the gods had been destroyed, and every vestige of paganism had been wiped out. Then northern Europe offered no record of the Scandinavian religion. As Ireland, isolated from the rest of Europe, had best preserved the remains of the Druid religion, so we must look to another island, Iceland, for the religion of the Northmen.

Iceland, first peopled by hardy Norwegian refugees, because of its isolation guarded best the religion of the ancient Germans, Sclavs, Scandinavians, and Northmen. There, among these people, living among their mud volcanoes, steam-clouded valleys, roaring geysers, lava-covered plains, sulphurous springs and fiery mountains, there was preserved the mythology and the religion of the people of northern Europe, till the XI. century. Then the priest, Father Saemound, gathered them up in the Elder Eddas, a collection of poems, and in the Younger Eddas, a commentary on the former. With some fragments, the whole of the Eddas have been collected and re-written by Sturleson, an Icelandic gentleman.

The Eddas contain the account of the gods of the Norsemen, the mythology of Odin or Alfoder, "the all-father," the lives and doings, of the gods, demigods, heroes, of the mysterious Ygdrasil, "the tree of life," of the twilight of the gods, of the time when Odin and the other deities perished in the conflagration, in which all things were consumed, of the new regeneration, when all things are to be renewed.

The Elder Edda begins with the Voluspa of Vala's prophecy. It is the oldest poetry of the Northmen, and, like the history of all primitive peoples, it contains some very fine passages which Max Muller compares to Æschylus, and which the reader will find as fine as parts of the Bible. In the song of Odin are found many noble principles of faith, of courage, of truthfulness, of temperance, of independence, of love, and of liberty: truths out of which the republic of Iceland grew, and which animated the Germans and the northern nations of Europe against the conquering Romans before the time of Christ. They paved the way for the wresting of the liberties of England from tyrant kings, and they led to the Magna Charta, the constitutional liberties of the English-speaking races all over the world. The Younger Eddas is a synopsis of the whole mythologies of the northern peoples of Europe, with explanations of the Elder Eddas.

Many explanations of the Eddas have been given. Some think that they are the histories of deified heroes, the fathers of the nations, who, in the most remote antiquity, led the different peoples from the shores of the Caspian Sea to Europe. They even give a history of Odin, their chief god. They say he was an adventurer from between the Caspian and the Black Seas, of which the chief town was Segard. He served with Mithridates, was defeated by the Romans under Pompey, and fleeing to the forests of Scythia, he collected a band of young desperadoes, then he pushed to the north of Europe, conquering the nations as he passed, and setting his sons over them as kings, till, reaching Sweden, there he died about 40 before Christ, and received divine honors.

He is called Odin or Wodin, from Od, "force," "strength," "power." To him was dedicated the fourth day of the week, Wodin's day, shortened to Wednesday. Others say that the worship of Odin began by a priestly cast, that the god's agency was confounded by the people with the chief priests of Odin himself, and that all the works of the priests to teach and civilize the people was attributed to Odin, and that, after his death, this priest was clothed with divine honors and worshipped under the name of Odin, or Wodin. Others still hold that

Wodin and the other gods of the German and Scandinavian nations were magicians and wizards, who, by their superstitious arts, imposed on the people, and claimed divine powers. With the aid of the demon they carried out their magic arts, and, at their death, they received divine honors. This opinion was quite common in the middle ages.

But a closer examination will show that the great god Wodin, chief of the gods of the Northmen, was the Zeus of the Greeks, the Deus of the Romans, the Brahm of the Hindoos, the Il of the Babylonians, the El, or Jehovah of the Hebrews, the Almighty God of the Christians. The pure idea and lofty conception of God the Creator had been distorted by the long religious darkness, which rested on the minds of the northern European nations, from the time they left the shores of the Caspian Sea, soon after the flood, till again the true religion was preached to them by Christian missionaries.

Down from Babylon came their traditions of their first deified king, Nimrod, the "mighty hunter before the Lord,"[1] the strong and powerful leader of the rebellion, whom the Greeks called Hercules, whom the Romans named Jupiter, he the Northmen named Thor. They worship him on Thor's day, now our Thursday. Again his wife, Beltis, named Venus by the Romans, called Athene among the Greeks, was known among the Northmen as Frigg. She was the goddess of impure love, whom they celebrated on the sixth day of the week, Frigg's day, our Friday. Tiwes was the god of war, whom the Romans called Mars. To him was dedicated the third day of the week, or Tuesday. The moon they worshipped on the second day, or the moon's day, now Monday. The first day was devoted to the great god of all, the sun, and therefore is still called Sunday, while Saturn was adored on the last day, or Saturday. Thus we find that the idolatry of Babylon had spread even to the most northern nations of the world.

Like the Medes and Persians, the Egyptians and the Hindoos, the Northmen deified the natural forces, and personified them as gods, or as manifestations of God's powers and attributes. The lightning flash was hurled by Thor; the rumbling of the thunder was the rattling of his chariot-wheels among the clouds. Sleipner was the swiftest of the steeds of Wodin. The dew was the foam falling in the still night from the bits of the night-horse. The cold and frost was Rind, who chilled everything, but who yielded to the caresses of the sun-god's heat. In the spring, Gerd the caresses of

[1] Gen. xi.

Skirnia, was moved by the amours of Frigg, goddess of love. Sif was the goddess of plenty. Oeger was the god of fishing. Like the Brahmins of India, all nature was divine to the Scandinavians of the North of Europe, before the preaching of the Gospel. But there was this difference, that while the gods of Asia were contemplative and inactive, partaking in the unprogressive spirit of the Asiatic people, the gods of the northmen were ever active, ever pushing on their worshippers partaking in the progressive spirit which since filled the world, with colonies, commerce, inventions, improvements, and advancements of every kind and degree. The Northmen still felt the blessings of Noe given their first father, Japhet.

The Younger Edda gives the details of this system of religion. There we see the traditions brought from the cradle of the human race. There is an account of the creation, the great void on the north, the cold region; on the south, the warm country. Out of the moisture sprang the giant Ymir, nourished by the cow Audhumla, which licked with her tongue the icebergs, and thus she produced the first man Buri, who had a son Bor, who married Bestla, daughter of the giant Bolthorn. By her he had Odin, Vili, and Ve, "Spirit, Will, and Holiness." They slew the giant Ymir, whose blood drowned the whole world, except one, who with his wife escaped in an ark. Odin, Vili, and Ve left the abode of the gods in Asgard, and walking on earth, they formed of ash and an elm the first man and woman, calling him Ask, and her Embla. Odin gave them life and spirit, Hoenir gave them reason and power of movement, and Lodur conferred on them blood, hearing, vision, and a fair complexion. Ygdrasil, "the great tree of life," spread its branches all over the earth. At its root were the three Norns, or fates,—past, present, future. They watered its roots from the sacred well; its branches bore every event of human life.

In Asgard, the "heaven" of the northmen, lived twelve gods, or Æsir, each having a palace built of gold and precious stones. In the central part of the city was the Gladsheim, with its citadel, the Valhalla, the home of heroes. Their wives were goddesses, and dwelled in Vingolf. They had equal power with the gods. Valaskialf was the palace of Odin, and there he sat upon his throne with his wife, Frigg. Besides these twelve major gods, there were numerous minor gods and goddesses, elves, dwarfs, fairies, woodland sprites, cupids, spirits of good and of evil, giants good and bad, angels, etc. The folklore of the Scandinavian or of the Northmen, and that of the Celts of the south are filled with quaint

stories of the gods and goddesses, their loves, their wars, their travels, their adventures, their domestic lives, their meeting and overcoming of evil. Among them we recognize the traditions of Babylon, of the fall of man, of the flood, of the deifying of the forces of nature, of myth and fable intermixed with germs of truth, which came down from the origin of the human race.

We will not go deeper into the details of this complicated mythology of the German and Scandinavian religion, for we have given enough to steer the reader right, if he wishes to make a special study of this subject. But we must say, before concluding this, the last of the national religions of the sons of Japhet, that they all go back to one only source, Babylon, Noe, and the flood, and that below, and, as it were, underlying all, is the religion of the patriarchs, the primitive revelation God gave to man, the fundamental doctrine of Genesis, of Moses, and of the Christian Church. It is the cry of the human heart for higher and better life, the groping of men for truth, the desire of perfection, the love of goodness, the hope of heaven, which alone are found and satisfied in the Church of Christ.

Now we come to the religion of the second son of Japhet, Magog, the father of the Scythian and Tartar tribes of Northern Asia and Eastern Europe. Of the religious belief of these great tribes who have remained half-civilized to this day, whom Herodotus calls "milkers of mares, and cheese-eaters; men who drank the blood of the first man they slew in war; men who offered human sacrifices when they entombed their kings," we find but little in the histories of the past, for they were little visited before the missionaries went to visit them in the early ages of the Church.

To the north of the great Persian empire, to the northeast of the Roman dominions, dwelled the Scythian tribes, a pastoral, wandering people, with vast herds of domestic animals, clothed in felt garments, overrunning China 200 years before Christ, against whom they built the great wall, threatening Persia, against whom Cyrus went to meet his death, against whom Darius could not compete, a people against whom Alexander was loth to undertake a war, a people who in the second to the fourth centuries overran all Europe, such were the Scythian tribes, born of Magog. For the most part they are the ancestors of the great empire of Russia before it was Christianized and civilized.

We find but little, and that a scattered information, about the Scythians in the ancient authors, and this shows them to

have been, from the beginning, wandering nomads, ever moving from place to place, living on their flocks. Herodotus says: "The first man that appeared in this country, which was a wilderness, was named Targitaus. They say that the parents of this Targitaus,—in my opinion relating what was incredible,—they say, however, that they were Jupiter, and a daughter of the river Borysthenes; that such was the origin of Targitaus, and that he had three sons who went by the name of Lopoxais, Apoxais, and the youngest, Colaxais." From "the first came the Auchatæ, from the second the Catiari and the Traspies, and from the youngest the Paralatæ, the royal race, because the elder surrendered his rights to the throne, because of a so-called prodigy given by Herodotus.[1]

[1] Melp. IV, n. 5. & 6 —Cary's Translation.

A FUNERAL PROCESSION IN INDIA.

CHAPTER X.

BRAHMINISM.

THE Medes, children of Madai, third son of Japhet, partaking in the blessings of the Holy Ghost, uttered by the mouth of Noe, his sacred seer: "May God enlarge Japhet, and may he dwell in the tents of Shem,"[1] feeling the impulse of that inspiration, they soon spread over to the south and east, colonizing India, that land of mystery. Only in a few places Holy Writ lifts the veil which closed over their later history[2] as when they are given in connection with the great Persian empire of Elam, in the fall and destruction of Babylon, in the return of the captive Jews to rebuild the temple of the Lord, and in other passages, which are given by the Holy Spirit in order to show future generations the Providence of God over the destinies of the human race. The priests of the Medes, who also ministered to the Persians, were the Magi, the "wise men" of the Scriptures. As the last offering to the true God, they came bringing gifts to the infant God, born of the tribe of Levi and of the house of David at Bethlehem, "the house of bread," that first Christmas night so long ago.[3]

Thus the ancient religion of the faith of Adam, of Noe, of Madai, of Elam, and the primitive religion of the nations confessed their inferiority to the Christian religion of the Man-God, who was born that night, of the race of Abraham. They brought him gold, as to a king, frankincense offered only to God, and myrrh, because it was used in embalming the dead, for by the instinct of the Holy Spirit who led them to the manger, they knew that He was the King of men, that He was God born of a woman, and that He came to die for the sins of mankind.

Their divine mission fulfilled, the three Magi disappeared for their homes. They represented the most ancient religion of the world, the doctrines of Adam, of Noe, and of the patriarchs, revealed to Adam and the great and holy ones long

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[1] Gen. ix. 27. [2] Dan. xiii. 20. [3] Matt. ii.

before the call of Abraham and of the Jews, a religion which had flourished for centuries before a word of the Bible had been written, the Magi, the guardians of this revelation, ending their mission, as witnesses of the Incarnation, the Magi passed out of history. Christian writers once looked on their visit as something mysterious, and they divided as to where they came from, and as to what was their religious belief.

Our age, which has cleared up so many mysteries in science and in the histories of the nations, has also unearthed the religion of the Magi, of the Medes, and of the Persians. The discoveries of the sacred books of India, the Sanscrit literature, written in a sister language of the Greek, the Latin, the Irish, and of the ancient tongues of Europe, has lifted the dense veil which for so long covered the mysteries of the Magi, the priests of the Medes and Persians. To begin with the primitive history of the Medes and Persians, to trace their wanderings and the stories of the wonderful peoples to which they belonged, were impossible, for they left no traces of their ancient religious life. We cannot always begin at the fountain head and trace the river to its mouth. But we can begin at its mouth and go back to its source, and the discoveries of our age have opened up wonderful peoples, descendants of the Medes and Persians now living in India.

India, to which a great branch of the Japhetic stock, or the white European race, had early migrated, India has ever been the victim of conquerors since Alexander with his Greeks overran it, till the soldiers of the English under Warren Hastings and Lord Clive founded there the present British empire. Here is where rested the sons of Elam and of Madai; here their emigrations ended; here is where we find the ancient religion of Adam and of Noe, covered and incrusted with the most remarkable pantheism and idolatry. India is a land of huge temples and of straw cabins, standing side by side; of deep philosophy and of deeper idolatry; of an Aryan people divided into ranks of society called castes, or ranks of society, and which only centuries of Christian teachings will break down. The land and people of India have always been and still remain a mystery.

From our childhood we heard of the Suttee, from the Sanscrit sati, or sat, "pure," "chaste." The widow burns herself on the funeral pile which consumes the body of her dead husband. The practise exists, not only in India, but in many Asiatic countries. It is the immolation of the wife on the altar of purity. Diodorus says that it took place in

the army of Eumenes more than 300 years before Christ. The time it began in India cannot be found out, it is so ancient. It is founded on the Brahminical belief given in the sacred books, that the widow who burns herself on her husband's dead body receives the highest rewards in heaven, where for thirty-five millions of years she shall enjoy, with her husband, every blessing. It is disputed whether the Vedas commend or forbid the ceremony. Later Hindoo religious books certainly commend it. The practise prevailed long after the British conquered India. In the XVI. century the Mohammedan emperor Akbar forbade it, but without much effect. The English tried to stop it about the beginning of this century, but they did not entirely succeed. Between 1815 and 1826 7,154 such burnings took place in Bengal alone. In 1829 Lord Bentinck, the British Governor General, enacted a law that it was murder, and that all taking part in it would be treated as murderers. This created a great excitement, and the Brahmin priests preached against the law as interfering with their religion. But the law was enforced. The practise has almost entirely disappeared from British India.

The mode of performing the Suttee was about the same all through India, except that among the higher castes the ceremony was carried out with more splendor. The man and wife were usually promised, or espoused to each other, by their parents in infancy, and if one of them died, the other was condemned by custom to a life of continual celebacy. They could never marry. Often they never saw their espoused till dead. When after marriage the husband died, the widow prepared for the great event by disposing of all her worldly goods, and arranging her business matters.

When the day of the funeral came, in her widow robes the wife seated herself beside her husband's body. Then the attendants painted the sides of her feet red. Accompanied by all who attended the funeral, the widow descended to the river bank, where she was bathed as a sign of holiness and of conjugal chastity. On the opposite page we give an engraving of the bathing ceremony. The widow is on the point of disrobing, surrounded by her attendant females, some kneeling, some praying, others weeping. Returning, the procession ascended the great stone steps, and the widow was then attired in her richest and most costly robes, like a bride going to meet her husband in heaven.

Meanwhile a drum is beaten throughout the surrounding villages, to call the people to the ceremony. A large company having assembled, a hole is dug in the ground, and on

A HINDOO WOMAN WASHING HERSELF BEFORE BURNING HERSELF WITH HER HUSBAND'S DEAD BODY.

the bottom they arrange a bed of green boughs, on which they build the great funeral pile of dry fagots, hemp, butter, and other freely burning materials. Then the widow gives as presents, her ornaments, to her friends. They paint her forehead red, tie red cotton around her wrists, and put two new combs in her hair. Then they place the dead body of her husband on the pyre. Seven times she walks around the funeral pyre, scattering over the body parched rice and cowries. Finally she ascends the pyre, and lying down beside the body, there she is tied with ropes. Her eldest son, or the head of the village, now lights the fire, which, blazing up, envelopes her in its seething flames, and soon but a few charred bones and ashes are all that remain of her and of her dead husband. Such is one of the most striking religious ceremonials of that remarkable people, showing to what a deep degradation man will fall when not enlightened by the supernatural revelation of God's word or Church. But let us hasten to get at the fundamentals of their religion. The name to-day of this ancient religion is Brahminism, from Brahm, "God."

About fifty years ago Sir Wm. Jones brought to the attention of the Europeans the vast literature of India, written in Sanscrit, sacred books going back almost to the days of Japhet, religious works composed by authors so remote that their very names and lives are forever lost. The writer thinks Madai, grandson of Noe, wrote the Vedas, the same as the Zend-Avesta was written by Elam, first-born of Shem. The Vedas, the sacred books of India, show us the Supreme Being under the name of Brahm,—God, worshipped with a pure spiritual religion similar to that of the Old Testament, a belief overlaid in later centuries with the most debasing superstitions and idolatry.

With the Hindoos, whose priests are called Brahmins, God is everything, the visible material world is nothing but a delusion. Hence they have kept no history—in that being the opposite of the ancient Egyptians, to whom this world was everything, and therefore the latter kept a record of every event and incident of their lives, and wrote them on the everlasting monuments of stone, which still dot their land. In the Vedas we find a spiritual religion of the purest kind, a philosophy so abstract that it is hard to grasp it, but mixed with a morality so corrupt that any sin may be wiped out by bathing in the river Ganges, or by repeating a verse of the Vedas; a pantheism so debased that it teaches that everything is God, a belief that Brahm and Siva can be driven from their eter-

nal thrones in heaven by offering sacrifices to them, that spiritual and religious things are everything, and that body and matter are nothing.

To abstract one's self from the visible world, to crucify the body, to renounce the pleasures of the senses, to control one's passions, to die to the world,—in a word, the very highest natural and monastic virtues ever practised in Christian monastery or convent, are preached and practised by the Brahmins. At the same time, they practise the lowest kind of sensuality, luxury, and licentiousness. Here we find the true religion of Noe and of Adam smothered by the overgrowth of centuries of debauchery, which came later, and which was added to the pure teachings of Noe's grandsons. With them God is everything we see. As he cannot be changed or become better, every duty and right of ruler and subject is as fixed as the eternal hills. That runs through their codes of laws and customs.

The people of India are divided into the ranks or castes in which they were born, and one caste never associates with, speaks to, eats with, or even touches or comes near any person of lower caste without degradation and falling from his high caste, and by that becoming a pariah or outcast from all castes. All life is a manifestation of God, and to kill an animal, to eat meat, to step on a blade of grass, is to do an injury to God living in these creatures. Yet Indian princes have caused cruelties and bloodshed, and plunged into the horrors of wars which would shame a Nero or an American Indian. The Brahmins tell you that they worship the eternal God under the name of Brahm, and at the same time they will insist that they have a million lesser gods. They worship God as a spirit, God as life, and God as nature or matter. They follow the highest and purest morality, and the most degrading idolatry and materialism. Among the Hindoos, the inhabitants of India, we find the teachings of Madai and of Elam, grandsons of Noe, crystallized in the pure spiritual books in the Sanscrit language, but their later works are overlaid with the errors and superstitions of centuries. There we find what a great and learned people will come to without the teachings of Christ, or led by the supernatural as given by the prophets in the Old Testament.

With them all is God. Therefore they do not take into consideration this world, for it is only a delusion. They torture the flesh with severest asceticism, for the body is the enemy of the soul. But one extreme produces the other, and true virtue is in moderation. Whence we find, at one place,

men torturing themselves with most exquisite pains to expiate their sins. The devotees of Siva swing from hooks, hang from their feet, broil their bodies, roll on beds of thorns, jump on couches of knives, bore holes in their tongues, hold their hands high over their heads till the bones grow together in that position, while in other places whole regions are given over to debauchery and every kind of sensuality. Companies of abandoned women are connected with gorgeous temples, and there ply their trade, and every wickedness abounds. Such is the present condition to which they have degraded the teachings of the Magi, priests of the Medes and Persians, among their descendants, the Hindoos or the Brahmins of India. See the engraving on next page showing the religious excesses of the Brahmins.

The pure revelation given to Adam was that God is everywhere. But at the fall of man passion rebelled against reason, the mind was blinded by centuries of struggles, till at last, unable to solve the mysteries around us, they said there is nothing but God, and that all other things are delusions, or Maya, that is, the delusive shows which spirits assume. They think that matter or the visible does not exist. This world, then, was the spirit of God shown man in a material form. God is in the earth, the sea, the storm, the plants, the animals, the images,—everywhere they are but the Maya, or the illusion of God appearing to man. Whence all these things being manifestations of God, they are to be adored as attributes and powers of the Deity. When they arrived at this conclusion, it was but a step to the introduction of the idolatry of the whole pagan world, the worship of creatures, as the manifestations of God. For everything is God, and things are not realities, but appearances. Such was the train of thought and of reasoning which began at Babylon before the separation of the human race, errors which the tribes carried with them to all parts of the world. When poisoned by the teachings of Nimrod and his school, one branch of the race fell into the grossest idolatry, worshipping their ancestors, whom they imagined became gods at their death. They were the Europeans, while another branch, striking out for India under the leadership of Elam and of Madai brought with them the idea of the one Being, the absolute Spirit, too high to be known, the Para Brahm, "the unknown God" of the Hindoos, the unknowable of Spencer and of the scientists, the Deity far away, taking no account of this world, having no activity, no attributes but infinity: such is the conception of the most spiritual devotees of

KILLING A CHILD WITH A CLUB

IN THE GOLDEN TEMPLE OF SHIVA, BENARES, INDIA.

Brahminism, and which but little differs from the scientific errors of the learned men of our day.

The Hindoos looked on this world, not as a reality, but as a delusion, an appearance of God. Therefore they kept no history. But light dawns from an unexpected quarter. The Sanscrit language, the mother-tongue of all the six original tongues of Europe, opens up before us the time, not less than 3,000 years before Christ, when all the sons of Japhet lived together in Iran on the great plains east of the Caspian Sea. They were composed of seven great families,—the Hindoos, Celts, Latins, Greeks, Teutons or Germans, Scandinavians, and Russians. They or their father, Japhet, spoke the Sanscrit language, in which the sacred books of India were written. Now we turn to the Bible, and in the tenth chapter of Genesis we find that Japhet had seven sons. Tracing back the history of these Indo-European nations, we find each descended from one of these grandsons of Noe.

They had flocks and watched them, whence the Sanscrit word Pa means "to watch," from which comes pastor, pascere, "to watch," etc. They had oxen, sheep, cows, and domestic animals; they planted, reaped, raised grain; they worked the metals; they lived in houses and practised the common trades. All this we learn by the words of their mother-tongue, the Sanscrit.

In looking over the Vedas, we are surprised at the deep sentiments of piety and devotion, the pure and exalted idea of the one God, the remains of the creation, of the flood, of the fall of man, and the sincere heart of man looking for the Supreme Being given in these sacred books of India. But each power of nature in its turn becomes the supreme God, for they first believed them manifestations of God, later separate persons, and then supreme Gods. But behind these, in the Vedas we see the eternal Supreme God, the self-existing and omnipotent Being, with attributes according to the highest conception of the Christian. As among the Medes and Persians, in their Zend-Avesta, so in the Vedas we read Indra, "the earth;" Agni "fire;" Mithra, "god of the atmosphere;" Varuna, "heaven;" Agni, "fire;" Savitra, "the Sun;" Soma, "the moon," Yama, "death," and a multitude of other natural forces deified as so many manifestations of God in His works. "The hymns celebrate Varuna, Indra, Agni, etc., and each in turn is supreme. The whole mythology is fluent. The powers of nature become moral beings," says Max Muller. They call him Indra, Mithra, Varuna, Agni;

[1] See J. Freeman Clarke. Ten Great Religions, Vol. I. p. 90.

then he is the well winged heavenly Garutmat, that which is One. The wise call it many ways.[1]

The Rig-Veda [2] celebrates God the Creator, the source of all things, the Ruler of the world, in many verses of Sanskrit poetry, and end each verse with the words: "Who is the God to whom we shall offer our sacrifice?" [3] The most remarkable account of the creation, equal in sublimity to that of Genesis, is given in the Tenth Book of the Rig-Veda. One of the hymns, the first verses ending with these words: "Have mercy, Almighty, have mercy," could be sung in any Christian church if the word Varuna, Indra, etc., were taken out, and the word God were put in their place.

"It is curious," says Max Muller, "to watch the almost inperceptible transition by which the phenomena of nature, if reflected in the mind of the poet, assume the character of divine beings. The dawn is frequently described in the Vedas as it might be described by the modern poet: She is the friend of man; she smiles like a young wife; she is the daughter of the sky." But the transition from devil, "bright," to devi, "the goddess," is so easy, etc. Here we begin to see how pantheism and indolatry began in poetic terms and exaggeration among our forefathers about 3,000 years before Christ.

Max Muller divides the Vedic literature into four periods: the Chandas, containing the oldest of the Rig-Veda; the Mantras, containing the later Vedas; the Braminas, that is, theology; and the Sutras, "the strings," for they consist of strings of short sentences. The Upanishads, containing the philosophical books, come next in order of time to the Braminas. They are the only books of the Vedas read and followed by the Hindoos at the present time. They are the authorities for the philosophical systems now followed by the Brahmins. The more ancient books of the Brahmins are divided by them into the revealed and non-revealed. They hold that the Upanishads are hymns which came from the Divine SELF, the Eternal Word in heaven. Their idea of God does not differ much from that given in the Bible. We find that their oldest books taught the purest kind of a religion, showing that Christ came only to renew, to purify, and to complete the original revelation given to Adam, Noe, and the patriarchs. We cannot go into the details of these sacred books of the Hindoos; we simply tell the reader, who may be inclined to think to find the true revelation in them, that he will find nothing in any of the books which he cannot find by a careful reading of the Bible. The Brahminas books are

[1] Ibidem. [2] X. 121. [3] Muller's Ancient Sanscrit Literature, p. 569.

very numerous, and relate to sacrifices, the story of the flood, and other legends of India.

As Homer first recited his poems before he wrote them, so it was with the Vedas. Muller supposes that they were composed before writing had been invented. In that case they must be older than the building of Babylon, and go back to the very days of the deluge. The Brahmins, or Hindoo priests of India, learned them by heart during the twelve years of their student life. the Guru or teacher pronouncing a few sentences, and the students for the priesthood repeating them after him. The druids of northern Europe did the same with their religious teachings before writing had been invented, says Cesar; and it seems to have been the same in all nations before writing was known. We conclude that it was the custom in Bactria and in Iran, where first the children of Noe all lived together, before they came down to the plains of Senaar or Mesopotamia, where they began the building of the tower of Babel. The Sanscrit has no words for pen, ink, paper, or book. The words for book, "beech wood;" liber, "the inner bark of a tree;" paper, from "papyrus," a reed growing on the banks of the Nile; volume, from the Latin "to roll up;" byblos, the Greek for "the inner fibre of the papyrus," from which comes Bible, "the book," a name first given to the Scriptures, "the writings," by St. Chrysostom, archbishop of Constantinople, all these words were formed long after the Vedas had been composed. As Muller says: "Every hymn which stands in our manuscripts of the Vedas is counted in the index of Saunaka, who is anterior to the invasions of Alexander."[1] Dr. Haug says the oldest Vedas were composed 2400 before Christ, which brings us back to the epoch when the European nations still lived on the shores of the Caspian Sea. The very same gods of the Medes are given in them: as Indra, the god of the atmosphere, whom the Greeks later called Zeus, the Latins Jupiter, and the Scandinavians, Thor, etc. And so we find hundreds of proofs that the religion of the Medes also spread with the Aryan race into India, and now we find it among the Brahmins, priests of the Hindoos, who were called the Magi among the Medes who came to adore Christ, having seen His star in the East.

Their hymns of adoration of the Supreme Being are very like the Psalms. All nature being a manifestation of God, is called Aditi, whose children are named Adytas. To this

[1] Hist. of Ancient Sanscrit Literature; conclusion.

very day the Europeans still talk of "Nature," "Dame Nature," "what Nature did," or words at least deifying Nature, the remains of the ancient pagan nature-worship which Christian centuries have not rooted out. Mitra is the sun illuminating the day, while Varuna is the sun in darkness, going back to the East again to begin another day. The moon was the goddess of night, as the sun was the god of day. Therefore to this time the sun is he and the moon she in poetry. The Dawn or the Aurora, as she was called by the Latins, was a special object of worship, as well as the twins, the Aswins of the Vedas, the Dioscuri of the Greeks. The god of the storms was Rudra, who later was named Siva. Ahura-Mazda, the great God of goodness, and Ahriman, the spirit of darkness in the Zend-Avesta of the Persians, become Vishnu and Siva in the Vedas of the Hindoo Brahmins, the spirits of good and of evil ever fighting each other.

Long after the religion of the Medes had penetrated India spreading the Vedas, or sacred books, in the Sanscrit, Brahminism began. It was founded on the Vedas, but modified by the laws of Manu. It was about 1500 before Christ that this change took place, or soon after the Japhetic race had penetrated to the banks of the Indus and the Ganges. The Supreme Being was now called Brahma, and the Magi, his priests, were named Brahmins. They still offer sacrifice to God, the remains of the revelation given to Adam, to Noe, and the patriarchs. On the banks of the holy river, the Saravati, then emptying into the Indus, from being wandering nomads with their flocks, they became fixed farmers. Then their first cities were built; then they founded their two great monarchies, the Solar and the Lunar dynasties; then they received the laws of Manu; then the religion of the Magi, who came to worship Christ, became the religion of Brahminism. Manu of the Vedas is the father of mankind; he builds a ship and escapes from a flood which destroyed the whole human race. A fish tells him to build the ship. When the waters come the fish tows the ship to a mountain, where Manu escapes. Such was the tradition of Noe. Manu, they say, was the author of their code of laws. Wonderfully he describes the creation by God, which is given more in detail than in Genesis.

The details of the priestly life of the Brahmins, their prayers to God, their sacrifices, ceremonial, etc., are given with great detail in the laws of Manu. We have only to purge it of the modern inclination to pantheism and nature worship to find it of the highest morality and reasonableness. The Brahmins, or priests, were in the habit of becoming ascetics,

monks, and nuns, like the religious orders and communities of the Church. For that they abandoned home and family, retired to the forest like the Druids of western Europe, lived on fruits and roots in a continual fast; there practised the heroic virtues and all the austerities of the severe monastic orders. They read the Vedas with minds wholly intent of the Supreme Being. To him they offered sacrifices, fruits, flowers, prayers, etc., by which acts the priest becomes separated from this world, and absorbed up into God. "For the purpose of uniting his soul with the Divine Spirit he must study the Upanishads."[1] Buddhism, into which Brahminism degenerated in after centuries, has all the forms, vows, and practises of the religious orders of the Church, that the first missionaries who met the Buddhist priests supposed that Lucifer had been mocking the Church in India, China, and East.

Father Bury, who saw the Chinese Buddhist priests or monks, with their tonsure, rosaries, praying in a dead language, kneeling before images, invoking their saints, exclaimed: "There is not a piece of dress, not a sacerdotal function, not a ceremony of the court of Rome, which the devil has not copied in this country."[2] Missionaries and travellers tell us of their customs, ceremonies, and forms of worship; their religious orders of men and women, who take the three vows of poverty, chastity, and obedience; their strings of beads, on which they pray; their incense, candles; the image of the Virgin, "Queen of Heaven," with her Child in her arms, and holding a cross; their confession of sins, are practised with great regularity."

"The cross, the mitre, the dalmatic, the cope, which the grand Lamas wear on a journey, or when performing some religious function outside the temple; the service with double choir, the psalmody, the exorcisms, the censer suspended from the five chains, and which you can open and close at pleasure; the benedictions given by the Lamas by extending the right hand over the faithful; the chaplet, ecclesiastical celebacy, religious retirement; the honoring of the saints; the fasts, the processions, the litanies, the holy water,—all these are analogies between the Buddhists and ourselves," says Father Huc.[3] In Thibet lives their Pope, the Dalai Lama. So closely have they attained the organization of the Church, that the first theory that the devil had copied Christianity, and was making a mockery of the Christian religion long be-

[1] Laws of Manu, Book VI. [2] Kessos' The Cross and the Dragon.
[3] Recollections of a Journey in Tartary, etc., Hazlit's Translation.

fore they ever heard of Christ, was soon abandoned. Recently discovered inscriptions show that the Nestorians had penetrated even to China in the eighth century.

In 1625, the Jesuits sent copies of a remarkable stone they found that year in digging for the foundations of their house outside the walls of the city of Si-ngau-Fou. Some writers thought that the Brahmins and Buddhists copied their remarkable customs from the Church. But that is met by the objection, that Brahminism goes back to the days of Abraham; that the founder of Buddhism lived five centuries before Christ. We must conclude that the Christian religion is natural to man, as Tertullian says, and that the children of Madai, father of the Medes, penetrating India, following the bent of their genius, bearing with them the blessing of Noe on Japhet, that then they founded a religious system which bears the closest resemblance to the hierarchy organization and ceremonial and monastic orders of the Church. But we would also remark that while Elam, son and heir of Sem, founded the Persian empire, he was not blessed, and his religion exists to-day only among the Parsees, numbering but a few thousands, while the religion of the Medes, under the forms of Brahminism, Buddhism, born of Japhet, has overrun all Asia, and now counts millions, perhaps a third of the human race. It is the blessing of Noe.

The first book of the laws Manu is on Creation; the second book, on Education and the Priesthood; the fourth book, on Private Morals; the fifth, on Diet; the sixth, on Devotion; the seventh relates to the duties of rulers; the eighth, on Civil and Criminal Law; the ninth relates to women, families, and to the laws of castes; the tenth, to mixed classes and to times of distress; the eleventh to penance and expiation of sin. The latter book also contains the remarkable ceremonial of the offering in sacrifice, drinking the juice of the moon-plant, or the Soma ceremony, still practised in India, and which comes down from, we may say, almost the days of Noe. The holy beverage was tasted by Dr. Haug, who says that it is astringent, bitter, and intoxicating.[1] The last book of Manu relates to the transmigration of souls and the final beatitudes in heaven.

The story of the creation does not differ in substance from that of the Bible, except that it gives God as "the Soul of all beings." "He having willed to produce various beings from His own divine substance, first with a thought created

[1] Max Muller, Chips, Vol. I. p. 107.

the waters, and placed in them a productive seed." "The seed became an egg, bright as gold .... and in that egg was born himself in the form of Brahma, the great Father of all spirits." [1]

The account of the creation of the world differs from that of the Bible in this, that whereas the Bible says God created the world from nothing, the Hindoo sacred books contend that God created the world from His own substance, and therefore the world is a part of God, a manifestation of His own Eternal Being. As God must be worshipped wherever found, then creatures being parts of Him, they must be adored. Such was the origin of idolatry. "The very birth of Brahmins is a constant incarnation of Dharma, God, for the Brahma is born to promote justice, and to procure ultimate happiness." [2] Brahma here means God, and the Brahmins spoken of are Hindoo priests, the successors of the Magi, who offered gold, incense, and myrrh to Christ at His birth.

The rules laid down for the education of the priesthood are the expressions of human reason and experience. They could be followed to-day in any college or community. Humility, devotion, personal purity, virtue, every spiritual good must adorn the student who goes to study the Vedas. "When the student is going to read the Vedas, he must perform the ablution, as the law ordains, with his face to the north, and having paid scriptural homage, he must receive instruction, wearing a clean vest, his members being duly composed." "The triliteral syllable [3] is an emblem of the Supreme; the suppression of breath with a mind fixed on God are the highest devotion."...." All rites ordained in the Veda oblations to fire and solemn sacrifices pass away, but that which passes not away is declared to be the syllabic, thence called acshara, since it is a symbol of God, the Lord of created beings. The act of repeating his Holy Name is ten times better than the appointed sacrifice....To a man contaminated by sensuality, neither the Vedas, nor liberality, nor sacrifices, nor strict observances, nor pious austerities ever procure felicity."...."Let him adore God, both at sunrise and at sunset, as the law ordains," etc. We see here the idea of the true God adored and worshipped, but the worship and the belief infected with a fatal pantheism, which later paved the way to idolatry. But in the earliest books of the Hindoos, those which came from Madai and Elam, grandsons of Noe, we find to the most pure spiritual worship of God as given by Adam Noe.

[1] Manu, Book I. Sir Wm. Jones' Translation. [2] Ibidem.
[3] The vyahritis and the gayatri.

The book on Private Morals, regulating the private lives of the Brahmins, or priests, says "of the priest:" "He must live with no injury, or with the least possible injury to animated beings, by pursuing those means of gaining subsistence which are strictly prescribed by the law, except in time of distress." [1] Following their pantheism, they believe that all things created are manifestations of the Divine Being. They suppose the subtle natural forces and the phenomena of life to be God living in these creatures. To them life is God, and to injure any living thing is to do an injury to God Himself. "Let not a man be proud of his rigorous devotion; let him not, having sacrificed, utter a falsehood; let him not, though injured, insult a priest.....Single each man is born, single he dies; single he receives the reward of his good, and single the punishment of his evil deeds." [2]

Following out the conclusion that God is everything, and that all life is but a manifestation of Him, the fifth Book of the Laws of Manu says: "He who injures no animated creature shall attain, without hardship, whatever he thinks of, whatever he strives for, whatever he fixes his mind on. Flesh-meat cannot be procured without injury to animals, and the slaughter of animals obstructs the path to beatitude. From flesh-meat, therefore, let man abstain. Not a mortal exists more sinful than he, who, without an oblation to the means or the gods, desires to enlarge his own flesh with the flesh of another creature." Such was the natural conclusion of that pantheistic doctrine of India, that everything is God. Therefore eating the flesh of animals, or injuring them in any way, is one of the greatest sins a man can commit. With them the cow is one of the most holy and sacred of animals. We often heard of the sacred elephants and of the idols they worship, all this being the consequence of their belief that the whole creation is a manifestation of God, that Nature is God Himself showing forth His movements in the natural forces.

The sixth Book of Manu lays down the rules to be followed by the young Brahmin, or Hindoo priest, entering religion or joining a monastic order. His life must be as severe as that of any monk. He spends his time fasting, praying, reading the Vedas, meditating on the Supreme Being, "with tender affection for all animated bodies,[3] and for uniting his soul with the Divine Spirit, he must study the Upanishads." "Meditating on the Supreme Spirit, without any earthly desire, with no companion but his own soul, let him live in this

[1] Laws of Manu, B. IV. [2] Laws of Manu, Book IV.
[3] J. F. Clarke, Ten Great Religions, p. 107.

world, seeking the bliss of the next."[1] By reading the sixth Book of Manu we are reminded of the very highest asceticism of the Jesuit Order, to which we saw the members tend when we taught in one of their colleges, so many years ago. The religious orders of the Church and of ancient Brahminism have the same customs, manners, and rules, founded on human reason and prudence, with this great exception, that the Christian orders have as their foundation the revealed word of God in the Bible, while the Hindoos have only the Vedas and other sacred books, which at first were correct, but which became corrupt later on by the introduction of pantheism, a fatal defect which led to all the other errors of the system.

The Brahmin priest tends towards perfection in this life by abstracting his soul from worldly pleasures, the flesh, the world, and the devil. He tends upwards towards the "subtle, indivisible essence of the Supreme Being." The whole system is the most perfect copy of the rules of the religious orders. But it was formed long before Christ. It is a hollow shell, without the remotest idea of the Redeemer having come and died for man. Without the Bible they preserved only a part of the revelation given the patriarchs long before the time of Abraham. It is the most surprising survival of an ancient religion ever offered to the study of man. Its study in our day is called Theosophy. Some misguided souls, led by Madame Blatkesky and others, think they will discover something new in the sacred books of India. But after examining them on every side, the writer concludes that they give nothing which cannot be found in the Bible, relating to God, to man, to the world, and to the future life.

The seventh book, on the Duties of Rulers, gives the Genius of punishment, the son of Brahma, as an active ruler, with a body of pure light. He governs all mankind, perfects the race, and is about the same as the goddess of Justice among the ancient Greeks and Romans. Following the patriarchal custom in all things, the king must be a father to his subjects, and treat them all as his children, with equal justice.

The eighth book relates to civil and criminal law, directing the Raja, or Indian king, to hold court each day, surrounded by his Brahmins, or priests, as his advisers, the same as the Druid priests, or Brehons, surrounded the ancient chiefs of Ireland when dispensing justice.[2] The rules for the court are very much the same as in our old English law or

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[1] Ibidem, p. 108. [2] Tebault, The Irish Race.

our modern American law. The judge says to the witness, on taking the stand, to give evidence: "O friend, the Supreme Spirit, which is the same with thyself, resides in thy bosom perpetually, and is an all-knowing inspector of thy goodness or wickedness." The law then lays down the punishments which will be visited on false witnesses in the other life. The code was not founded on the Ten Commandments, given by God on Sinai, as were the laws of all civilized nations, but the Indian law flows from a still older revelation, explained by the dictates of human reason, acting among ages before Moses had written a word of the Book of Exodus. Yet it is surprising how reasonable are some of the principles of these laws laid down so many ages ago. If it were not that they were tainted with that pantheism, that God is Nature, they would be fit to govern and direct any nation. It is as great a sin to strike or kill an animal as a human being, and the Lex Talionis comes in, for the offender must suffer the very same punishment as the death he inflicts on man or animal.

The ninth book relates to women, families, and to castes. It follows the rules of all nations before the time of Christ, that woman should be kept in a state of subjection. It was the remains of the fall of man by and through a woman, which had come down through all nations and generations of men, and only by the birth of Christ from a woman did she at last obtain her right place as the equal and companion of her husband. "Their fathers protect them in childhood, their husbands protect them in youth, their sons protect them in age. "A woman is never fit for independence." "Women have no business with the text of the Veda. This is fully settled. Therefore, having no knowledge of expiatory texts, sinful woman must be as foul as falsehood itself. This is a fixed law."[1] The Hindoos have very unfavorable opinions regarding the female character, and they think every woman bad. The Christian religion teaches that sex is in the body, and not so much in the soul, and that one sex is the same as the other regarding redemption. Women are called the "pious sex" because of their natural virtues and deep religious instincts. The axiom of the Vedas is: "That the husband is one person with his wife, and the good women, they think, become like goddesses, and shall be joined with their husbands in heaven, and that a man is perfect only when he consists in three persons united—the husband, the wife, and the son."[2]

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[1] Laws of Manu, B. IX. [2] J. F. Clarke, Ten Great Religions, Vol. I., p. 110.

The branch of the Japhetic or white race, which penetrated India in the most remote antiquity, was not the first settlers of the country. They found there before them other tribes belonging to the race of Sem, still living in our day represented by the Kolees, the Gonds, the Shanars, etc. The Aryan Hindoos bearing with them their sacred Vedas, being kin of the Persians, some time before the year 1500 before Cham, entered India from the northwest, between the Hindoo Koosh and the Caspian Sea. They formed the castes of India, by dividing themselves into the three higher castes of the Brahmins, who formed tribes of the highest caste, the Kashatriyas, the Vaisyas, while the conquered inhabitants formed the lowest, or servile laboring caste, called the Sudras.[1]

Having intermarried so much with the children of Sem and of Cham, which they found in India, the white Japhetic race can now hardly be distinguished from the latter. The four original castes have given rise to numerous others. The Brahmins, at first priests or Magi, are now of different avocations. The Rajpoots were at first the Aryan conquerors, but are now farmers; the Korbees are also farmers; the Goojars, Gwalas, and Aheers are shepherds; the Khatrees are tradesmen; the Banyans are merchants; the Kayasth are secular scribes or writers; the Parbhu are the clerks, and the Artisans, and harlots, etc. The curse of Asiatic religions is pantheism—that the world is a manifestation of God—everything we see is God. Now, as God being infinite cannot be improved or changed, so nothing in this world can be improved, and we must leave God and the world, a part of Him, as we find them. Hence the tremendous conservatism of Asia. Following this simple rule, the people born in one caste, or rank of society can never ascend to any higher. They must remain where they were born as a manifestation of God; they are a part of God, and therefore He cannot improve on the infinite.

Born of one caste, the person remains so while he or she lives. There is such a division between castes, that they never associate, touch, come in contact with, ride on the same vehicle, eat together, or have any direct communication with each other without losing caste, that is, falling from the caste to which they belong. In that case they lose caste, and become a Pariah, that is, an outcast forever from home, friends, kindred, and all that makes life worth living. Casteism is one of the greatest obstructions to the spread of the Christian religion in India. The tenth book of Manu regu-

[1] Am. Cyclopædia, India.

lates these castes and mixed classes in times of distress.

Book eleven relates to sacrifices, penances, and expiations. It gives the ceremonial of the celebrated Soma sacrifice, so often mentioned in this book. Only those who properly provide for their own household can drink of this sacred libation offered to God. Sacrifices will expiate sin. Chiefly by them we honor God. In this code we recognize the remains of the sacrifices offered by Adam, Abel, Seth, Noe, Sem, and Melchisedek, renewed by the revelations given by God to Abraham, fulfilled in the Last Supper, and by the sacrifice of the cross. The priests, or Brahmins, were always of the highest class, not only at the courts of the Persian kings, and with the Medes, but also among their descendants, the Hindoos. The Law of Manu says, "From his birth alone a Brahmin is an object of veneration, even to the Deities, and his declarations are decisive evidence." "A Brahmin, who has performed an expiation with his whole mind fixed on God, purifies his soul." [1]

The drinking of all intoxicating liquor, except the Soma sacrifice, is strictly forbidden, and the Brahmin or priest who tastes any intoxicating beverage sinks and falls from his high caste to the condition of the lowest caste, and becomes a Sudra. Even if he smells the breath of a man who has been drinking, he must do penance. The priests among them are highly honored. Next to them animals are held in reverence, especially cows, the remains, perhaps, of the remote time when the Indo-Aryan races were a pastoral people in the plains of Bactria and of Iran. Manure from cows, their flesh and milk, are sacred with them. Who kills a cow: "All day he must wait on a herd of cows, and stand quaffing the dust raised by their hoofs; at night having servilely attended them, he must sit near and guard them." [2] By thus attending a herd for three months, he who has killed a cow atones for his guilt.[3] There are also penalties for cutting down fruit trees, injuring animals, for insulting a Brahmin. But by repentance, going to confession, reading the Vedas, giving alms, and practising what we call Christian works of mercy, these sins may be forgiven. Even the souls of animals are immortal, and get to heaven by such works. But the greatest way of obtaining forgiveness is to repeat texts of their Holy Scriptures, the Vedas, and he who could repeat the whole of the Vedas would go direct to heaven, even if he had killed the people of three worlds.[4]

[1] XI. Book, Laws of Manu. [2] Laws of Manu, B. XI. [3] Ibidem.
[4] J. F. Clarke's Ten Great Religions, p. 112.

The last Book of Manu is on the transmigration of souls and the final beatitude, or union of the soul with God. The world being the external expression of God, the souls of man and of beast are the same with him in nature. They are capable of merit and demerit, of joy and of happiness, in the future life. Therefore the souls of men for sins are sent at death into certain animals, and at the death of the latter, they may become again other men or animals, according to their good works. After having passed through numerous animals, at last they are absorbed up into the Divinity, the final end of the good.

The study of the Scriptures, and the practise of virtue, enables the soul to go to heaven at once after death. There they become divinities. The souls of those guilty of hypocrisy, disobedience, and sensuality, after death pass into the bodies of other men, and are born again. Those who are avaricious, disbelieve in religion, lazy, and very sinful, pass into the bodies of beasts and vegetables. For great sins they become insects, spiders, snakes, or grasses, &c. Again and again are they born thus, for ages, till in this low state, at last they are born men again, and after death go to heaven, where they unite with God. As all animals and vegetables are human beings condemned to this state, we see with what care they treat them. The reader can imagine to what a state such a religion has brought the teeming millions of Asia.

The teaching that all things are God seems to have come from an exaggeration of the revelation of God given to Adam, that God made all things by His mighty power. But the first revelation given to Adam, and which Moses wrote in the first book of the Bible, not stating very clearly that God made the world from nothing, the tendency is to suppose that He made it from something, as scientific men imagine to-day. Reasoning thus for long centuries, having been deprived of their natural teacher, Adam, the Magi of the Medes and Persians, supposed that God made the world from His own divine substance. The next conclusion was that the world was a manifestation of God, and the next step was to say that the world was God. The practical operation of all this was to adore everything as God. In the eyes of these childlike races, without a revelation, idolatry, the adoration of creatures, is but the worship of God, who is everything we see around us.

It seems that the revelation given to Adam, that there would come a Man-God, born of a woman, who would crush

the serpent's head,[1] and putting that with the evils of life, the remains of the fall of man, the troubles we suffer, sickness and miseries which come on innocent children as well as on sinners, seeing that there is no justice in punishing the innocent, they concluded that the child was born in another state, and that for the sins which it had committed there it suffered here. That was the opinion also of Plato, who gathered up the traditions of the ancient Greeks. That was the origin of the doctrine of the transmigration of souls. It explained many of these mysterious things, which are only clear to the human mind when we know of original sin.

Reaching back into the misty twilight of the past, which Max Müller says dates from 600 to 800 before Christ, while others say they began much earlier, we find three Hindoo systems of philosophy,—the Sankhya, the Nyaya, and the Vedanta. Who were their authors, man will perhaps never know. We think they must come from almost the time of Noe's grandchildren. They all have for their object: the delivery of the soul from the sorrows, the woes, and the misfortunes of the present life, telling man how to enter into the eternal peace and rest of the future life with God. The three systems agree in considering the present life as a misfortune. Existence is an evil which is to be gotten rid of, and the way of getting away from the evils of the present existence in time and space is in a perfect knowledge of the real, that is, of God, as opposed to the unreal, the appearances of the surrounding material things of this world. These three systems of philosophy are aids to religious worship. The Vedantists hold that while there is but one God, yet the various objects of worship in the Vedas, as Indra, Mitra, Agni, Fire, and such personified forces of nature, are nature's God deified. That was necessary for those gross minds who could not rise to the sublime worship of one Supreme spiritual God. The followers of the Sankhya school contend that while it does not deny God, it only leaves Him out. These systems are both theoretical and practical. The fundamental questions are: How did the universe come? and, How shall man be delivered from evil? The followers of each school try to answer these in their own way. The Vedantists, or followers of the Vedas, say the world comes from one Supreme Principal, the One God, whom they call Brahm; that all which really exists is He, and that all else but God is Maya, that is, a delusion.

[1] Gen. iii.

The followers of the Sankhya system say that there are two eternal and uncreated substances,—Soul and Nature, or matter, while the teachers of the Nyaya hold that there are three eternal principles,—Atoms, Souls, and God. In all three systems by knowledge the soul becomes free from body, nature, matter, and all their temptations, and the mind rises to the sole Spirit,—God. Even action is bad, for it supposes desire, and causes the transmigration of souls. Souls will never see God till they are free from desire. As long as the soul wishes anything it must migrate and suffer and live here below as man, animal, or vegetable.

The Vedanta of the Vedas, or, as it is also called, the Mimansa system, the latter meaning "searching," follows the syllogistic form of the scholastics laid down by Aristotle. The first part relates to the worship and ritual of the Vedas; the second teaches the doctrine or the theology of Brahma, whom it points out as One Absolute Unchanging Being, with all the attributes we recognize in God; but there is this difference, that while Christian theology teaches that God and the world differ, the ancient Hindoo philosophy shows God as ever unfolding into the universe as Creator and Created—God and the World are one—hence their pantheistic doctrines, and their worship of creatures as manifestations of God. God, they say, becomes: first ether, then fire, then water, then earth. Souls are sparks from the eternal fire of God, or Brahma. From him they separate for a time, to be at last absorbed again into him, when purified from sin by numerous transmigrations in this world. They give Brahma the very same titles we do the God Eternal of the Christians. Here we see the first revelations given to Adam and the patriarchs in all its force and beauty, but with the errors of subsequent ages, false growths engrafted thereon, which led them to all the absurdities of paganism. But in their most ancient systems we always find the Para-Brahm—the "Absolute Being"; and, separating their idea of God from the fatal pantheism that everything is God, we find that their idea of the Supreme Being does not differ from the idea of Jehovah, I AM WHO AM,[1] or from the Christian teachings about God. One Upanishad puts it, "HE WHO EXISTS is the root of all creatures; HE WHO EXISTS is their foundation, and in him they rest."[2]

Coming down later to the Vedanta philosophy, we find this pantheism, or "all is God," carried to a still greater length.

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[1] Exod. [2] J. F. Clarke, Ten Great Religions, Vol. I. p. 117.

Thus speaks Sankara, the chief teacher of this system : "I am the great Brahma, eternal, pure, free one, constant, happy, existing without end. He who ceases to contemplate other things, who retires into solitude, annihilates his desires and subjects his passions ; he understands that Spirit is ONE and the ETERNAL. The wise man annihilates all sensible things in spiritual things, and contemplates that one Spirit, who resembles space,—Brahma, is without size, quality, character, or division." [1] According to this philosophy the world is nothing—the Non-Being, while God is everything, the Self-Existing Being. God, dissatisfied with His loneliness, wished to create, and He made this world, which proceeds from Him, not as a reality, but as an illusion. For there is but one really existing Being,—God, and the world is an illusion, a dream. It is real, but as a real thing it does not exist. The Vedanta says : "From the highest state of Brahma to the lowest straw, all things are delusions, only appearances ;" "the soul is not subject to birth or death, but is in its substance from Brahma himself," and it is destined to be again absorbed into him as the body is to be again absorbed into the earth from which it came. The separation of the soul from Brahma, God, is Maya, "an appearance," "a dream," "a non-reality."

But though all souls came from God, yet they all will not return to Him again at death, till they have gained the true knowledge of Him. Before they arrive at this, they will continue to migrate from body to body—of man, of animal, and of vegetable, till they make themselves worthy of divine absorption into God. Then their personal identity will be completely lost, and they will become a part of the divine substance. There is no rest for creatures till they return again, and completely lose themselves in the substance of God, from which they came, and to which they belonged, both during this life and before creation. "The knowledge which realizes that everything is Brahm alone liberates the soul.... For as water wets not the lotus plant, so sin touches not him who knows God." "I am Brahm, I am life, I am everlasting ; the perfect, self-existing, undivided, joyful." [2] According to this system, knowledge alone unites the soul to God. There is not a word about a Redeemer coming to deliver man from sin. Man alone himself by study obtains heaven, the absorption into Brahma. Sacrifices, penances, the practises of all the virtues, lead the soul from lower earthly or bodily lives : from the bodies of plants, animals, and the lower ranks of

[1] Colebrooke's Essays. [2] Extract from the Vedantist philosophy.

society, to the higher castes or ranks of men. At the different deaths of these beings, their souls pass into other beings living, till, at last, by knowledge and learning, they pass into the substance of God. This takes place after having lived, say thousands or millions of years, in different ranks of plants, animals, and men, dying in the lower and passing up into a higher, according to the merits they gained in each. Such is the system of the Vedantists.

The Sankhya system of Kapila rests not on one, but on two principles—Soul and Nature. In this system souls are many, intelligent, and in all things opposed to Nature. But from the union of souls and Nature, according to the laws of cause and effect, comes the visible world around us. Not mentioning God, this school is sometimes called the Atheism of India. They say that if God wished to create, He could not, and if He was able He would not wish to, and, in neither case did He create. On such childish reasoning they say there is no Creator. But they hold still to the Brahma, Indra, Agni, etc., the gods of the Vedas and of the Medes and Persians. Every soul has two bodies,—the interior, original, individualizing force —eternal, subtle, the astral body, which agrees somewhat with our idea of a human soul, and another visible material soul, composed of the five elements of the ancients, —ether, air, fire, water, earth. We do not see Nature by the five senses, for Nature is an invisible plastic principle, behind and under the appearances of matter ; Nature is perceived alone by the mind, and is what we call substance, in Christian philosophy. For the senses see the modes or accidents of material things, while the intellectual alone penetrates within and sees the substance on which they rest. According to this system, souls ascend by goodness, and are liberated by knowledge. The end of all this is annihilation, non-existence. The same conclusion or result was arrived at by Hegel and other German Atheists. "Generous Nature, endowed with qualities, does by manifold means accomplish, without benefit to herself, the wish of an ungrateful soul devoid of qualities."[1]

Thus Nature is deified, and becomes God in their eyes "Soul desists because it has seen Nature; Nature desists because she has been seen. In them there is no motive for creation."[2] The result of knowledge is to cease to emancipate the soul from the material body, and to transport us into a state of possible being, but not of existence, throwing us

[1] Karika, lx. [2] Ibidem lxvi.

back into the state of possibility, out of real existence, where we were for eternity before called into being by the creative power of God, *esse*, but not *existere*; that is, Seyn, not Da-seyn. Seeing the wretchedness of human life, knowing that man ever seeks happiness by his very nature, which he cannot get in this life, knowing not that these things come from sin and the fall of man, as they knew nothing of revelation or of the Bible, they concluded that life was not worth living, and that human life was a misfortune to be got rid of. This system was the origin and the basis of Buddhism, which we will describe farther on in this work. The soul is eternal, uncreated, "is witness, solitary, bystander, spectator, and passive.[1] Soul is a spirit, clothed with a spiritual body within the material body, and the material universe is the contact of soul with Nature. Both change together, in which mutation Nature enslaves the soul with material things, but when by a process of knowledge the human soul looks through these and sees the ultimate principle beyond the material universe, it ceases to exist, becomes absorbed in God, and both soul and Nature are delivered.[2] In this philosophy all living principles are the eternal soul living in and united with Nature. Nature, the root of all things, is productive, but not a production.... Soul is neither a production nor productive.[3] Kapila says this is in the Bhagavat[4] is an incarnation of Vishnu. They still hold the doctrine of God. "The God who superintends every mode of production and all forms, who formerly nourished, with various knowledge, his son Kapila, the rish, and beheld him at his birth."[5] The incarnation of God's Son, promised Eve at the fall, seems to have come down to them by the traditions of their forefathers, and its distorted doctrines may still be found in the incarnations of Vishnu.

The Nyaya system of philosophy differs from the two given above, in this, that they admit atoms as a third principle. Atoms are eternal and indistructible, and as scientists say, they form the basis of matter. They admit a supreme soul, Brahma, the Almighty and the All-Wise. It agrees with the former school in believing all souls eternal and distinct from the body. Evil is to be overcome by knowledge. Buddhi souls are to transmigrate from one living being to another at death, the same as in the last system. Their end at last is the absorption into Nirvana, "non existence" in reality,

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[1] Karika, 19. [2] Karika, 58, 62, 68. [3] Karika, 3. [4] Purana, 1, 3, 10.
[5] Se Svt. Upanishad.

but existence in possibility, as before we were created. We draw the attention of the reader to the awful pessimism, the downheartedness, the bleakness and the wretchedness of these doctrines. That is where the mind of man always ends when it rejects the revelation of God and the Bible, which explains man, his creation, fall, redemption, and satisfactorily explains God, Nature, His Trinity, and His love for man.

Since the days of the Medes and Persians, the Hindoos changed the names of their gods. Agni, "fire," in the Vedas,[1] is given as the Rudra. Father of the winds, and presiding over medicine plants, he is called Maha-deva. According to Webber he is the storm-god.[2] His worship extended to all that destroys, and in later times he is called Siva, "the destroyer." As the god of destruction he has a high place among the Hindoos. In the valley of the Ganges river grew up the worship of Vishnu, "Nature," as the Life and the Protector. These with the first spirit Brahma made a triad, a trinity, which they represent as the three-faced god, (see engraving on the next page) still worshipped in India.

This Triad is found in most primitive religions. In Egypt they were called: Osiris, the creator, Typhon, the destroyer, and Horus, the preserver. In ancient Persia they were: Ormazed, the creator; Ariman, the destroyer, and Mithra, the restorer. In Buddhism they are: Buddha, the divine, illuminated man; "Harmma, the Word, and Sangha the communion of saints. Was this Trinity found under different names in nearly all religions and revelations of the Trinity given to primeval man? We know not, but it is singular that they are found in all the most ancient religions. The foundations for Brahma, Vishnu, and Siva, as personifications of creation, destruction, and restoration, existed from the most ancient times in the Vedas, although they are not given. In these names, Vishnu is found first in the Rig-veda as the Sun-god, with his three steps of sunrise, noon, and sunset. Siva, or Civa, is not found in any of the Vedas. It appears first in the Upanishad, while Brahma, as meaning prayer and sacrifice, is found in the laws of Manu, as the first of creation, as the golden egg, which by prayer becomes the Creator. After the conquests of Alexander, the Greeks claimed that the Hindoos worshipped Hercules under the name of Vishnu. If that be true, Vish was Hercules, that is, Nimrod, the "rebel" builder of Babylon, deified before the Medes separated from Bactria and penetrated to India.

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[1] Muir Sanscrit Texts, Part IV., p. 253. [2] Indische, Stud. II., 19.

They have a second triad: Agni, Indra, and Surya. But one of the most curious doctrines is the incarnations of Vishnu, or the Avatars, nine incarnations having taken place, and one is to come by which Vishnu delivers the gods from the power and destruction impending on them from a demon, giant, or evil spirit. His first incarnation was as a fish, to recover the Vedas, which had been stolen by a demon while Brahma was asleep, in consequence of which the whole race became corrupt, except a pious prince, and seven holy men, who were saved in a ship, when Vishnu drew the ship and saved the sacred books, the Vedas. We see here the tradition of the flood. The second incarnation was as a turtle, to make the drink of immortality for man; the third as a boar; the fourth as a man-lion; the fifth as a dwarf, who deceived Bali; in the eighth he appears as Krishna, and in the ninth as Buddha. Vishnu meditates between the gods and man. He seems but the distorted revelation of Christ promised to Adam and the patriarchs, who was to become incarnate and redeem mankind.

But all the efforts of Brahminism could not arrest its downward course. It passed into idolatry and polytheism. While the most part of the Hindoos, especially the learned, to-day still worship God under the names of Brahma, Vishnu, and Siva, the common people are divided up into many sects, and they adore different kinds of idols and gods. Some are atheists, and mock the Vedas; others are Kabirs. They are Hindoo Quakers, and oppose all forms of worship. Others worship Vishnu alone. The Ramavats live like monks and nuns, in monasteries, having all the rigors of monastic orders. The Panthis oppose all austerities, while the Maharajas make religion consist of all kinds of immorality and licentiousness.

Few Hindoos now read the Vedas in the original Sanscrit. The Puranas, the Ramyana, and the Mahabharata are their great poems, and take the same place among them as Homer did among the Greeks, and Virgil among the Romans. In the Puranas, Siva and Vishnu are the sole objects of worship. These poems grew out of the conflict between Brahminism and Buddhism, a century before Christ. The Puranas, meaning "antiquity," are eighteen in number, and they are much read by the common people, especially by the women. Those who are devoted to Vishnu give Brahma as "the Cause of cause," at the head of the gods. Others adore Vishnu as the Supreme Being. By devout asceticism the most wicked demons may obtain power over the gods. By sacrifices, pray-

ers, and ascetic works, man acquires power over God. . Piety and morality become divorced, so that immorality, idolatry, wickedness, and nameless sins are found beside the most exalted piety, self-denial, devotion, prayer, and religious practices. India has thus followed out the logical conclusions and the fatal errors of pantheism, not making a distinction between God and the world. See the engraving on page where the Hindoos are practising their self-denial, some completely nude.

The most absurd systems are followed there. The Mahabharata, containing 220,000 lines, divided into eighteen books collected by Vyasa, who also collected the Vedas, consist of legends relating to the early history of India, stating the deeds of the five sons of Pandu, a descendant of the Lunar dynasty. One describes the deluge, showing that the traditions of the flood had come down through generations in India. The poems resemble some of the works of Homer.

The religion of the Hindoos of our day differs much from that of the Vedas and of their forefathers. Pantheism is universal. To them Brahma, Soul, and Nature are God. They worship everything. Every month has its special object of adoration, April, January, and October being the most holy. The Hindoo year beginning in April, the 1st of this month they dedicate to the shades and memories of their ancestors. Girls bring flowers with which to worship little ponds of water dedicated to Siva; women adore the river Ganges; priests and men walk in processions to the sacred tree; they adore the cow, pouring water on her feet, and oil on her forehead; they then take vows to feed some Brahmin priest each day, and they bathe their idols and offer them food. In May the women worship Shus-ty, "friendly to babes." They bring infants to be blessed before the image, led by some old woman, whose messenger is a cat.

June is devoted to one of the incarnations of Juggernaut, "The Lord of the Universe," whose worship is modern and whose idols are extremely ugly. During his adoration, castes are levelled, and the people all meet on an equality, all classes for the time being of equal social standing. But as soon as they leave the temple this equality disappears. The legend says that the idol Jugger-naut wishing to bathe in the Ganges, came in the form of a little boy, and from that each year they drag his repulsive idol to the river to be bathed, many being trampled and killed by falling under the wheels of the immense hideous image. This month they also worship the river Ganges, which they hold the most holy

A HINDOO WOMAN OFFERING HER CHILD
AS A SACRIFICE TO THE GODS.

river, its mouth being the most sacred. There they bathe, offering sacrifices, incense, flowers, clothes, always confessing their sins before plunging into the water. In July the cars of the great Jugger-nauts instituted to remember the departure of Krishna from his native land, are dragged around by hundreds of men. They suppose that any one who pulls on the rope will go at once to the heaven of Krishna. Multitudes of deluded people are crushed under the wheels, as the idol cars are built many stories high, and are very heavy.

In August they hold the feast of the birth of Krishna, which much resembles the story of the birth of Christ. A heavenly voice, the legend says, told the child to fly from the tyrant whom he was born to destroy, and the tyrant killed all the children in the village where Krishna was born. September is also the great season for the worship of Coorga, the wife of Siva. The festivals begin the seventh day of the full moon, and lasting three days, during which her idol, having three heads and ten hands, is placed in the middle of the hall of a rich man's house, where sacrifices of goats and sheep are offered to it, while a Brahmin priest sits before it with rice, fruit, holy-water, and all kinds of food, which are eaten by the Brahmins. When the head of the victim sacrificed falls under the knife of the sacrificing priest, the whole people cry out: "Victory to thee! O Mother!" and the bells ring, the trumpets sound, the people shout with joy, lamps are waved before the idol, and a Brahmin priest reads from their sacred books. Then comes the dinner, which is also served on the two following days, when all people, of whatever castes, are waited on by the Brahmins. The people visit from house to house, and in the evenings of these three days, they have music, dancing, shows, and public amusements. In October and November they have fewer religious ceremonies. February is devoted to the festivals of Krishna, while March is dedicated to the swinging from iron hooks or bamboos thrust through the flesh of their tongues, arms, etc., and swung four or five times around a tree in honor of Siva. In India it is a pious thing to build a temple, and some of them erected in ages past excite the wonder of the world by their magnificence and extent. Some are dug out of the solid rock, while others, now in ruins, resemble great rocky mountains in their ruins and decay. Let us now see Buddhism, the daughter of Brahminism.

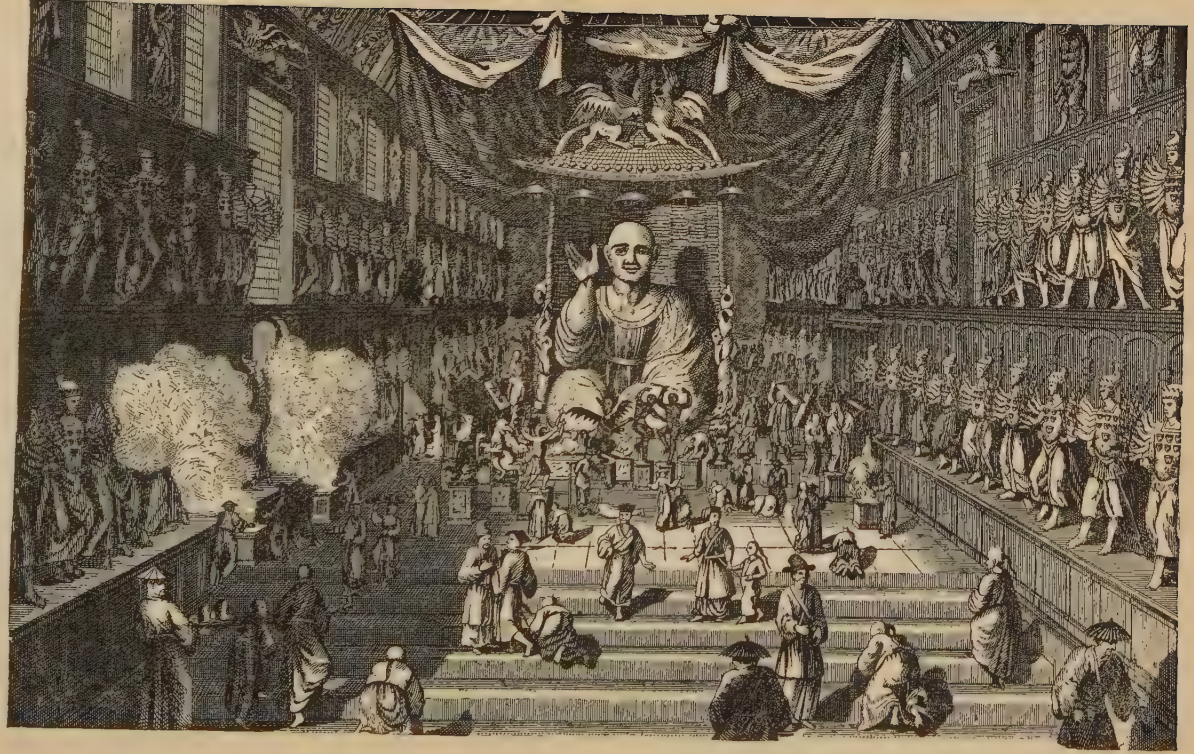
CHAPTER XI.

BUDDHISM.

THE religion of Noe, of Shem, and of Madai was carried by the Medes, in their migrations, into India, which happened soon after the flood. There it gave rise to the great Brahminian belief as shown in the preceding chapter. The true belief that God is a pure Spirit still remained, even after it had degenerated into a pure naturalism, teaching that all forces of nature are so many manifestations of God. Even after they came to worship these forces as so many Gods, after they adored the whole visible world as the pantheistic God, His form, His body, teaching that He is the universal Soul, even after this degradation had been going on for centuries, the pure doctrines of Noe, of Shem, of Elam, and of Madai still remained as the fundamental framework of their religious instincts, feelings, and teachings. They always taught that there was a God, the Creator, the Supreme Spirit.

Following the instincts of nature, feeling the blessings of Noe, the children of Madai still sought God. They looked for Him on every side: in the storm, in the tempest, in the sun, in the sea, in the rivers, in the forests, on the mountains, in their own hearts. But the false principles they had learned at Babylon, that the world is God, flowed down through all these ages and generations, poisoning all the religious traditions of the noble Aryan races of India. They knew that there was a God; both reason and their traditions proved that; but where was He, was the question they asked on every side. From the truth of the existence of God, and from the sight of the world around them, they concluded that the world was God, that all things they saw were but so many manifestations of God. But the finite changing world we see around us, with all its imperfections, cannot be God the Infinite, the Perfect Being, such as reason represents God to us. How were they to overcome this difficulty?

The world was a manifestation of God, for there can be but one only perfect and truly infinite Being. Other things compared to Him are as nothing. God alone being infinitely



TEMPLE OF A THOUSAND IDOLS, INDIA,—IMAGE OF BUDDHA IN THE CENTRE.

perfect, and the world being a manifestation of Him, all things are but so many expressions of Him. Therefore the things we see on every side are so many expressions of Him —they are God manifest. As God should be adored, these things being God, they also should be worshipped with divine honor and adoration. That was the origin of idolatry. Such was the reasoning of ages from the time of Noe till our day, among the learned of India, and of other nations, till the false principle started in the gross debauchery of Babylon, spreading first through the races of Cham, inclined to immorality, till they penetrated into the noble Aryan races of Japhet, poisoning their pure belief in the one only God of our forefathers. It ended in idolatry,—the worship of images and of creatures.

But, reasoned the bright minds of India, if the world is God, —a manifestation of Him filled with imperfections, as we find the world, while God cannot be imperfect, as He is infinitely perfect, how can we reconcile the two? That reasoning drives some to atheism, the total denial of God, while others get out of the difficulty by saying that the world is not real, it is a delusion; the things we see are not things in reality, but shadows; they are only the images of God's perfections. They fell into universal scepticism regarding all external to the mind but God alone. He was the only real thing, the only Being who lives, moves, and exists. All nature, all surrounding objects are so many delusions. Feeling the religion natural to man, the religious sense in them urged them away from the gulf of awful atheism, the denial of God, and directed them back again towards Him, the God towards which man naturally tends by every sentiment of his being, and movement of his reason.

Starting, then, with the true revelations given to Adam and the patriarchs before the separation of the human family, Brahminism became the depository and the very incarnation of spiritualism in India. With them all was spirit, while man, matter, and the visible world were but the manifestations of an unreal phenomena, the play of the imagination, the deceptions of the senses. The landscape, the forest, the animal, the sky, the material, the sensible: all these were but the play of the imagination,—a dream, a delusion, from which we must fly to the only real, the true Spirit, the Infinite, the only existing Being, God. We must emancipate ourselves from the delusions of the visible world, overcome our passions, mortify these delusive senses, flee from the unreal world, and hurry ourselves on toward the one only true

God. All but God is unworthy the study and the striving of the human soul. Such were the conclusions of the great religion of Brahminism down the centuries during which it was evolved from the fine elevating teachings of the Magi of the Medes and Persians. That was long before the time of Christ. A careful study of these ancient religions of India, streaming down from Adam and Noe, will show that they just missed, as we would say, by a hair's breadth, the grand teachings of Christianity. Every effort they made was to elevate themselves to the height of the teachings of Christ. Let us see Buddhism, which with Brahminism, holds almost half the human race within its sheepfold.

When the Europeans first became acquainted with this mighty religion of India, they thought that Buddhism was the Protestantism, and Brahminism the Catholicity of the East. But a more careful study made since shows that the conclusion was not correct. For both religions show a most remarkable resemblance to Catholicism, at least in their most ancient forms. Leaving out their idolatry, their pantheism, and the errors founded on or flowing from them, Buddhism was a revolt from Brahminism. As we have shown, Brahminism denied the reality of nature. The external world became to them a delusion. There is nothing really true but God and the internal operations of the human soul. This, carried to its logical conclusions, led to a spiritualism of the very highest kind, meanwhile overturning the material visible world on which man depends while on this earth, and of which his body is composed. Brahminism tended to make of man a pure spirit, when by nature he is composed of both a material body and an immortal soul, in that it was false and contrary to the nature of man. The devotees felt that it was unnatural; at the same time they practised the most wonderful self-privations to attain the regions of spirits to divest themselves of this body of death, which drags them down.

To attain that object, like the Druids of Europe, they retired into the depths of the forest, there to meditate on spiritual things. They built monasteries long before there was a religious order in Europe; they had ascetics before the birth of Christ; they mortified the flesh with a severity no saint ever thought of; they meditated on God like a St. Thomas; they went around begging long before the Mendicant orders were established; they used mental prayer such as raised saints to highest holiness; they spent their lives in a deep study of their sacred books and the Vedas, with an intensity

which Christians might imitate; they wrote books on God, and on religious life, which excite our wonder—yet these sons of Madai and of Elam never heard of Moses, of the prophets, of Christ, or of the Christian Church till modern times, and here, in remote India, following the few religious principles of Noe, of Adam, and of their own unguided reason, they formed two religions, which number twice more than all the Christian Churches put together. The teeming millions of Asia were held by Brahminism and Buddhism till the blessed sons of Japhet came, later on, telling them of the true religion of Adam and of Noe, renewed, refined, and fulfilled by Christ and the Christian Church.

In the kingdom of Oude, a little to the north of central India, in the seventh century before Christ, reigned a monarch wise and just, the last of the great Solar race, which had for centuries given its great kings to India. For centuries his forefathers had sat on the throne, and followed carefully the teachings of the Vedas and of the Magi of the Medes and Persians. It was at a time long before the Romans had begun the conquest of the world, before the Greeks had attained their highest civilization, when our Irish and Saxon forefathers were divided into small tribes, when Solomon was extending his empire over the west of Asia, and when the cities of Babylon and of Nineveh had attained their greatest glories. At that time Maya, the queen of the famous Solar dynasty, gave birth to a son, whom they called Siddartha, contracted from Sarvarthasiddha, "the fulfilment of every wish." Later he received, as a surname, Sakya, his father's family name, and Muni, "the hermit," or "the monk," meaning the hermit of the race of Sakya. Again they said he was the Gutama, "the priest of the royal race," or Buddha, "the enlightened."

Following the advices of the Magi, the teaching priests of the Vedas, and the laws of Manu, as was then customary, he retired into the forests, there to cultivate piety, learning, meditation, prayer, abstinence, and the acts of self-denial, which were the practises of all the Magis or Brahmins of that early age. It was with sorrow that the king saw his only son, beautiful, chaste, and virtuous, like his mother, turn out to be a monk, an anchorite, and a priest, in place of learning to rule his people and sit on the throne of his fathers. Like all great reformers of the world, the young Siddartha passed through great mental trials and sufferings. Meditating on the teachings of the Magi, or, as they were sometimes even then beginning to be called the Brahmins, "the men of

God," he felt the load of original sin, the sorrows of life, the miseries of humanity, sickness, and misfortunes, the emptiness of this life, the force of temptations, the inclination towards sin, the difficulty of practising virtue. The false philosophy that the visible world and all things we see are not real, that nothing exists but the eternal Spirit, that all objects in the surrounding world are but delusions and deceptions of the senses, apalled him.

He sought a way to deliver man from these delusions. What was lasting and stable but God alone! But how was man to attain God and deliver himself from the surrounding delusions of the senses? "Let me see that," said Siddartha. "I will give peace to mankind. Then I shall become their deliverer." In spite of the entreaties of his father, mother, wife, and friends, he quitted the palace of his fathers in his capital, Kapilavastu, of which only the ruins remained in the fourth century after Christ. He left at night, and exchanged the vestments of a prince for the rags of a beggar, saying: "I will never return to the palace till I have attained the sight of the divine law, and so become Buddha "the wise," "the enlightened." The word Buddha comes from the Sanscrit root, whence our English, "bode," "forebode," etc., meaning "to know."

First he listened to the Magi, or Brahmins, who held the fundamental teachings of Adam, Noe, and the patriarchs. But so overgrown and choked were their original revelations, that he could find no rest there. Their spirituality went so far as to deny the reality of the material world. They insisted that all which was or which existed was God, manifesting Himself through nature and the material world. The truth of the Incarnation, that God was to become man, revealed by God to Adam in Eden, had been dimmed, and Buddha could find no one to explain to him the mysteries of the birth, life, death, and destiny of man, the simple primary truths of the Christian religion, and his very soul gasped for the knowledge of these things. The religion of the Brahmins could not enlighten him, and he retired into the dense forests, where for six years he practised the most austere penances, so as to subdue his senses and his memory. There he tried to find out if mortification alone did not give a knowledge of God, of man, of Nature, and of the mysteries of life. In six years he became satisfied that spiritual rest could not be found alone in austere practises, and, therefore, he resumed his former life of ease and comfort. His disciples then left him.

Alone and abandoned by men, in his hermitage, after a

week's meditation, seated under a tree facing the East, not having moved for a day and a night, after deep thought he came to the firm conviction that knowledge alone and the beatific vision of God could give man happiness, both in this life and in the other. Twelve hundred years after his death, this spot with the tree still growing, surrounded by monasteries, was then the most holy spot in India. At the present time but ruins remain of the city and of the spot where the great founder of Buddhism was born.

Buddha was partly right when he concluded that knowledge alone would give man rest in this world, for most of our misfortune comes from ignorance. Well instructed minds find rest and consolation in study, in reading, and in meditating on the great moral and Christian truths. But there are so many false teachings, which are taken for truth, that few people are free from error. The main principle which Buddha laid down was right as far as it went, and it would have given him and his followers rest, if they had received all truth revealed by God, which revelation was completed only by Christ, who came into the world long after Buddha was dead, therefore Buddha had to depend only on the primitive revelations given to Adam, Noe, and the great men of the early world, which had been handed down by Madai, Elam, the Magi, and the Brahmins. He had carefully studied the teachings of the Brahmins, and of all other religious men, and having attained what he considered the best of all religious systems of Asia, he resolved to teach all other men this truth.

Having passed through that mental suffering, that exquisite intellectual pain, that dreary time of doubt, of temptation, of hope and fear, of prayer and of despair, which is the lot of all great teachers and reformers, and having come forth from that state of trial with mind and heart purified from this world, and from passion and soul's desires, he resolved to teach the secrets of his now happy state to the whole world. He knew well what opposition, insult, neglect, persecutions, and scorn he would bring upon himself. He had suffered from within; now he was to suffer from without. Before him were three classes of people, whom we find composing the human race wherever found; these persons on the way to truth, and they did not heed him; these men fixed in error, who would not listen to him, and it were useless to try to teach them and noble souls in doubt, uncertain of their salvation. To the latter he went, teaching them that rest for the mind can only be found in knowledge, in the mind, and

in the heart, free from desire, cupidity, pride, appetite, ambition, etc.

Going on his way to Benares, the holy city of India, but having no money to pay his passage across the river, he stopped on the way and preached, making many converts—his father among the rest,—but finding much opposition from the leading Brahmins, the Hindoo scribes and pharisees. There he lived and labored till his death, at eighty years of age. With great funeral pomp his body was burned, according to the custom of the Brahmins, for, according to the Magi teachings, the earth was a visible modification and an appearance of God, and it must not be polluted by burying dead bodies in it. The unconsumed bones of Buddha were divided into eight parts and given to his followers; that stopped the strife for them. A tope was then built over each, and to this day they are held in the highest veneration, being looked on as the most precious relics of the great teacher and saint of Asia.

The sacred books of the Buddhists contain his teachings, going back to the time of his death, which the best authorities say was about the year 543 before Christ, eighteen years before the destruction of Nineveh. At his death a great council of his followers was called to fix the canon of his teachings. The legend says that three of his greatest disciples were chosen to repeat from memory all they could remember of his sermons and discourses; Upali, the first, mounting the pulpit, recited what he had heard him say regarding discipline, "for discipline is the soul of the law," as they say. Upali having finished the ritual and morals, Amanda ascended the pulpit in his turn, and gave Buddha's teachings regarding faith and doctrine. Lastly came Kasyapa, who gave the philosophy and metaphysics of the system of Buddhism. For seven months the council sat, during which time they fixed the threefold division of their sacred scriptures, his disciples writing down all they could remember of his works and teachings, for he taught only by word of mouth, writing nothing himself.

A hundred years passed by, and another great council was called to correct certain abuses which had crept into their discipline. A large community of monks had proposed to relax the discipline of the numerous monasteries, which had been established. Following the rules of the Brahmin discipline, they proposed to allow greater liberty in taking food, in drinking intoxicating beverages, and in taking gold and silver if offered them when begging. These schismatic

monks, to the number of 10,000, were then degraded. But soon they formed new sects, and the ancient and severe discipline of the monasteries, with all its rigors, was introduced. The self-inflicted tortures, the fasts and vigils, the prayer and self-denial, the meditations and studies of these monks and nuns of the Brahmins and Buddhists, centuries before Christ, compare well with the rules and regulations of the early Anchorites and solitaries of the desert, with all the rigors of the Christian monks and nuns. The Brahmin and Buddhist monasteries had been established in India a thousand years before the coming of Christ. They were found there, hidden in the forests of India, flourishing, centuries before Elias, first among the Jews, established the monastic "schools of the prophets."[1]

During the reign of the great Buddhist emperor Asoka, a third council was held to regulate 60,000 monks, who had fallen into false teaching and practices foreign to Buddhism. They were condemned and expelled.

Missionaries were then sent to preach the true Buddhist religion to many nations of Asia. The histories of the works and of the successes of these missionaries were written down by their followers in the Mahawanso, "the sacred history," which was recently translated by George Turnour. When they died, their relics were placed in sacred caskets, and great temples were erected over their shrines. Recently, when some of these holy places were opened, their names were found inscribed on the relics the very same as the ancient histories had given them. According to the Mahawanso, two missionaries, named Kassapo and Majjhima, went to preach to the people living north, amid the great Himalayan mountains, where they toiled and preached for many years, side by side. When they died the great Sanchi tope was built over their relics. This edifice was visited in 1819 by Cap Fell, "not a stone fallen." The history of these Buddhist missionaries was written in the fifth century, composed in Ceylon from still more ancient documents. When in 1851 the tope was opened by Major Cunningham, the relics of these missionaries were discovered with everything as the history had given. The building itself is a solid hemisphere of great stones, without mortar; 39 feet in diameter, with a basement 6 feet high running all around it, projecting 5 feet, so as to make a terrace surrounded by a stone wall ornamented with carved figures. Within, in the centre, is a small chamber made of six stones,

[1] IV. Kings ii. 3.

containing the relic box of white sandstone, 10 inches square. Inside this were four caskets of the sacred steatite stone, held so holy by the Buddhists, each casket containing parts of burned human bones. The outside of one of the boxes had the inscription: "Relics of the emancipated Kasyapa Gotra, missionary to the whole of Hemawanta." On the inside of the lid was carved, "Relics of the emancipated Madhyama." These relics of the Buddhists had rested in this monument built over them from not later than 220 before Christ.

Not only in its teachings regarding God, the immortality of the soul, and the monastic and religious orders, but above all, in its missionary spirit, Buddhism resembles the Christian religion. The Jewstry little to make converts outside their own nation; the followers of Confucius never went outside China to preach; the system of Zoroaster appealed only to the Medes and Persians; the ancient Egyptians confined their religion to the valley of the Nile; the Romans brought the gods of their conquered nations to Rome and made them Roman gods; in their refined paganism and love of the beautiful, the Greeks spread not outside of Greece,—so all religions of the early world being national cults, having been founded by the grandsons of Noe, fathers of the nations, they confined themselves only to their race. But the Buddhists, sons of Madai in Japhet blessed by Noe, like the Christians and the Mohammedans, they alone among the Asiatics sought converts among other races and peoples. Following the example of their founder, the Buddhists burned with the desire of spreading their religion to all peoples on earth. They soon converted multitudes in Nepaul, Thibet, Burmah, Ceylon, China, Siam, and Japan, where to this day millions of the inhabitants are Buddhists. In these countries, and in many others of Asia, numerous monasteries filled with monks are the chief centres of instruction to the people.

The great millions of Asia are within the pale of the Buddhist religion. Here we give the estimated members of the chief religions of the world, where it will be found that Buddhism is the popular belief of the teeming millions of Asia.

Christians,.....	369,000,000	Jews,.....	6,000,000
Buddhists,.....	320,000,000	Catholics,.....	250,000,000
Brahmins,.....	133,000,000	Greeks,.....	49,000,000
Mohammedans,..	252,000,000	Protestants,....	70,000,000

It will thus be seen that the Buddhists approach in numbers close to all the Christians taken together. They are

much more numerous than all the members of the Catholic Church taken alone.

The ancient Buddhist architecture forms a peculiar style of its own. It is often quite beautiful, consisting for the most part of topes, rock-cut temples and monasteries. The topes were built as shrines for the relics of the Buddhist saints. The temples are buildings where God is adored and sacrifices offered to Him, while monasteries are the homes of the monks and convents of nuns.

Some of the topes are columns 40 feet high, with bases and capitals; others are vast domes of brick and stones erected over the remains of their great men, built as tombs of the followers of Buddha, or of the founder himself. The tooth of Buddha was once preserved in the most magnificent shrine in India. But in the year 311 after Christ it was carried to Ceylon, where it remains to this day an object of universal veneration. It is two inches long and kept in six cases, one inside the other, the largest being 5 feet high, and all are ornamented with rubies and the most precious stones. Ceylon has also the left collarbone of Buddha. It is preserved in a bell-shaped tope 50 feet high, which was built besides a tope by a Hindoo Rajah 250 years before Christ, which also contains a thorax bone. The Sanchi tope is a solid dome of stone, 106 feet in diameter, 42 feet high, with a colonnade of sixty pillars and a richly-cut railing, being the finest tope in all India.

The rock-cut temples of India are very ancient. Mr. Ferguson says that more than 900 still remain, most of them being within the presidency of Bombay, many of them dating back 200 years before the time of Christ. Excavated out of the solid rock, with nave, side aisles, around which the aisle is carried, they much resemble a Gothic Catholic church. At Karli is one found built in this way. It is 126 feet long, 45 feet wide, with fifteen richly-carved columns on each side, separating the nave from the aisles. It has a beautifully ornamented facade, and an open window for lighting the interior. The most of these temples could be turned into a Christian church without any change, except to build an altar in front of the apse.

The monasteries of the ancient Buddhist monks, cut from the solid rock, are to the number of more than 800. Long since deserted, they were excavated from 200 before Christ to the year 500 of our era. Therein lived thousands of monks, and like the monks of the Church, they took the three vows of poverty, chastity, and obedience. They still follow that rule. But besides, all the Buddhist priests are mendicants; they

beg their living, shave their heads, wear a monk's habit tied with a rope as a girdle, carry a wooden bowl, and beg rice and food from door to door. The old cappels of India have cells for the monks, and chapels for religious worship. A monastery in Thibet described by MM. Huc and Gabet, in the lamasery or religious province, was occupied by 4,000 monks, or, as they are called, lamas. The structure and history of these wonderful religious institutions show us that they go back long before Christ, even to the days of Abraham.

They were never copied from the Christian monasteries. Nor did Catholicism copy her monastic institutions from Buddhism, for the religious orders and the monasteries of Christendom were flourishing centuries before the western world discovered the mighty religions of India. In all Catholic literature there is not a word or a hint given of the monks of Buddhism, or of the religion of the Brahmins, till the travellers of modern times came back and told to wondering Europe the perfect copies of the monastic and religious life they found among the monks and nuns of India. Besides, these monasteries were built and filled with monks long before the birth of Christ, before the establishment of the Christian religion. We must conclude that the religious life and the quiet and peace of the monastery and of the nunnery are natural to man, and that some souls are drawn to these brotherhoods and sisterhoods, and that, following the bent of their genius, they were established by the Aryan races, both in India, and, later on, in Europe.

We note the strange fact that in Buddhism and Brahminism are found the bishop's mitre, the cope, the tonsure of the clergy, the beads of the laity, the practise of confession, the orders of the clergy, a priesthood, the monastery, the convent, a sacramental means of forgiveness of sins, a sacrifice, day by day to God as the act of supreme worship, penances, self-denial, the priesthood separated from the laity, prayer, retirement from the world, the highest kind of spirituality, the nothingness of this world. Like among the Christians, soul and spirit are all; God is everything; this world will pass away—such were the teachings of the Magi of the Medes and Persians, which later developed into Brahminism such as it is found to-day in India. The human mind in India seems to have undergone the very same religious course that it did in Europe at the preaching of the Gospel. The teachings of the great patriarchs, as Noe, Sem, Elam, Madai, etc., were the same as the Gospel Christ taught so long after the death of these great fathers of the nations. The religious

teachings of these patriarchs produced the very same results in India and the East as the Gospel did in the West. All this shows that the teachings of Christ were but the renewal of the first revelations given to Adam and to the patriarchs.

As Protestantism was a revolt against Catholicism in the West, or in Europe, so Buddhism in the East, or in India, was a rebellion against the Brahminism of the patriarchs. It was a rising of corrupt nature against the supernatural, by which reason asserted itself to be the judge of faith, of God's revelation to man, by which a man is free to take what he pleases, and reject what he wishes. But the human mind left free tends to excess, and Buddhism, rejecting parts of Brahminism, rejected the most important doctrine, the existence of God. Brahminism teaches the most exalted spiritualism, but with the weakness of human nature, it denies the existence of this visible world. That was one extreme. Buddhism comes along, and affirms the reality of the visible world, but going to the other extreme, denies the existence of the spiritual world. That is the opposite extreme. The true Christian teaching is that there is a God, and both a spiritual and a material world around us, both true, both creations of God.

Buddhism tends, therefore, to the denial of God, a thing totally repugnant to its mother, Brahminism, which teaches God as the very source and foundation of all things visible and invisible. Buddhism in the worship of nature. It does not differ much from the teachings of some scientific men of our day. "The rising of the world is a natural case," says Buddhism. "It is natural that the world should rise and perish."[1] The Buddhists know only this material world, and they pretend to know nothing of the spirit world, while the Brahmins look on this world as a delusion, a manifestation of God, who is the only lasting Spirit; and that is the difference between these two great religions of Asia, great Asiatic religions which count a membership of perhaps more than half the human race.

But when one religion springs from another, the new creed holds some parts of the old. So Buddhism has the very same aim of Brahminism, that is, to escape from the sorrows and the vicissitudes of time into the rest of eternity. While here on this earth man is surrounded by the miseries of time, place, worldly misfortunes, and suffers the trials of this life; here he can have no lasting repose, and that rest which the soul craves

[1] Upham, Sacred and Historical Books of Ceylon,

he will obtain only in the life beyond the grave. In these the Brahmin, the Buddhist, and the Christian all agree. The Brahmin and the Catholic believe that rest in God is to be obtained by doing good and keeping the law, while the Buddhist and the Protestant say it is obtained by intellectual development. The Brahmin and the Buddhist say it can be gained by man alone; the Christian says it can be gained only through Christ. Therefore while Brahminism and Buddhism, the two great religions of the Orientals, make each man his own saviour, the Christian says there is but one only Saviour, by and through whom alone men are redeemed and saved. But both these great religions of Asia resemble the Catholic Church much more than they do the Protestant Churches, especially in the fundamental doctrines which have come down from remote antiquity. We have heard of Brahminism in the former chapter, now let us see the fundamental doctrines of Buddhism.

The hermit of Saka Sakya, who attained Buddha, that is, "knowledge" or "wide awake," "the one who has knowledge," took his start from two deep convictions. He was first convinced of the continual change taking place in this world, and that there must be something lasting and perpetual. Looking around him he saw that nothing in this world could satisfy the souls of men, and well he could cry out: "Vanity of vanities, and all is vanity." [1]

Solomon, with all his wisdom, a figure of Christ, about the same time, in Judea, came to the very same conclusion. Buddha saw that neither the gratification of passion, the pleasures of this world, the glory of power, the possession of riches, the power of his father's throne, the whole world itself, could give him true happiness. Yet like all others, he felt the cravings of his very nature for that happiness which the world with all its glories could not satisfy. What was lasting? to what could the mind anchor during this life? He concluded it was knowledge, truth. Not reasoning from one truth to another, as we do in reasoning, but the intuitive sight of Eternal Truth, as proposed by the mind. In as far as he went in that direction he was right, for there is no pleasure like unto intellectual work, where man soars above the changing, hampering things of this life. No one in this world can be as happy as the one who spends his life in the pursuit of truth. Study and meditation are the highest and noblest of human activities. The most exquisite joys are

[1] Ecclesiast.

found in mental or intellectual employments by those whose minds are trained by long study at schools, colleges, and universities. Buddha saw that such peace could be attained by subjecting his passions to reason, by divesting himself of surrounding things. He found that he would find peace when his heart and mind were freed from the desires of creatures below him, and that, when he controlled his passions he could rise to the high, serene, intellectual atmosphere of the eternal truths of God.

When he had advanced thus far, he separated himself from the Brahmins, who taught that happiness could be found in the mortifications of the passions, in penances, and self-afflictions, for the sake of gaining merits in heaven, the same as the Christians teach. But Buddha differed from Christians in as much as he made these penances and mortifications the means of subjecting his passions. He used self-denial to clear the mind from its darkness and clouds of passions, so he could arrive at a knowledge of the truth. From long practising of this meditation and mode of life, at last he thought he intuitively saw the Truth, which is God. He fell into the error of Rosmini, who supposed he could see God in the present life. God is a pure Spirit, and cannot be seen by bodily eyes, and in our present state we cannot see that Divine Essence, for we receive all truths by the modified images furnished us by the senses. [1] Having arrived at this state of mind, Buddha, the royal hermit of Sakya, the last and greatest of the Solar Dynasty, was the "enlightened man." The illusions of the Brahmins, that all the world and the objects we see are dreams, suddenly vanished from his mind, and he was "The Man Who Knows," that is, The Buddha.

In this he was right. For nothing delivers man from error, deception, superstition, anxiety, poverty, and the miseries of this world, like knowledge, learning, and truth. The whole system of the Christian religion tends to deliver man from misery in this world by teaching him the truths of God, of creation, of man's object in this life, and his destiny in the other. Truth is the direct object of the mind, and in so far the Buddha was right. But Brahminism, the great religion of his forefathers, pure and true at first, had by the lapse of ages degenerated into the most perfect spiritualism the world ever saw. The whole surrounding world to them was but a delusion, a dream, a deception, a play of shadows,

[1] See Man The Mirror of the Universe, by the Author, regarding the way we think in this life.

non being. There was nothing true but God, and all visible things we see are but shadows of Him. Man will go to Him in this world and find peace by the mortification of his senses. That is the heaven to which the Brahmins ever tend.

Buddha now went to the opposite extreme, teaching that God is nothing, and man everything. This world is real, and the material objects around us have as real an existence as God Himself. Buddha now preached that there are three great spheres, or worlds: the eternal world of Absolute Being, that is, God Himself, to whom the soul of man ever tends, and into which it will be absorbed at death; this he called the Nirwana. The second celestial world was the gods, Indra, Storm, Thunder, Mithra, the Sun, Agni, Fire, Brahma, Vishnu, Siva; and the third finite world is formed of individual human souls and the laws of Nature.

But of the first Absolute Being, or Nirwana, we know nothing. He is for us the unknowable of Spenser and of the scientific errors of the modern schools. What we know of the second heaven should concern us but little. We are to study the laws of Nature, which are everlasting, and guide Nature. As the law of good and evil they are written in the heart of man. By disobeying these laws of Nature we fall lower, and at death we become incarnate in animals, plants, etc. By obeying these laws we rise higher and higher at each death, and at last we are absorbed into God, which is the last end of man, his final destiny. That they pronounce Nirwana. Buddha saw two kinds of existences,—laws and souls. Laws rule nature, and his idea of them was about the same as that held by the scientific men of our day, who are so ignorant as to deny God. Souls are in everything which lives: in vegetables, animals, men.

All Buddhists believe life and existence is evil, because subject to change. The source of this evil is the desire for things earthly, things which change and pass away. If we wish, we can put away all desire, and arrive at Nirwana. There are fixed and sure ways of getting rid of desire, or the love of creatures, and thus arriving at Nirwana, or absorption into God. There are eight steps by which man can arrive at Nirwana: First, right belief; second, right judgment; third, right speaking; fourth, right motives; fifth, right occupation; sixth, right obedience; seventh, right memory; eighth, right meditation. These are certainly well laid down, and are according to the dictates of reason. By these rules the mind of man is directed on the way of arriving at a knowledge of the truth. These regulate the mind. Then the will is regu-

lated by ten commandments, which control human life as follows: First, do not kill; second, do not steal; third, do not commit adultery; fourth, do not lie; fifth, do not get drunk. These apply to all members of the Buddhist religion, while the following five relate to novices, the nuns, and monks: sixth, do not take solid food after noon; seventh, do not visit dances, singing, or threatrical representations; eighth, do not use ornaments or perfumery; ninth, use no luxurious beds; tenth, accept neither gold nor silver.

Brahminism appeals to the traditions of their forefathers, while Buddhism appeals to reason. Filled with human kindness, it proposes to save man, not so much from a future punishment as from the present hell, and to save him by educating and enlightening him. Truth is their only Saviour. Originating this system on the foundations of Brahminism, the revelations of God to the human race in its infancy, Buddha made the sermon the chief means of enlightening the minds of his followers. In the Buddhist religion, therefore, the sermon takes the very first rank, as among Protestants, while the Brahmins, like Catholics, say that sacrifice to God is the highest religious act man can perform. Like the Christian Church, Buddhism was propagated by preaching missionaries, and never by the sword, like Mohammedanism. Of all religions, Christianity and Buddhism have spread the farthest and embraced more members, and both made converts only by winning the mind to the beauties and the reasonableness of their teachings, and they alone are the religions which bear the marks of universality, that is, of Catholicity. If the Buddhists would only get rid of their paganism, which was engrafted on their system long after its founder was dead, and accept Christ and His teachings, keeping its other practises, they could easily become Catholics.

They show a remarkable toleration of other creeds; they respect man's reason, break down ranks and castes, profess love for all men, carry out the commandment: "Thou shalt not kill," so as to embrace even animals and plants, for they believe that the souls of men inhabit these lower creatures. They offer only leaves and flowers to God on altars. They support their priests by alms; they practise hospitality and are polite, chaste, moral, and practise the natural virtues in the highest degree. But their morality is an endurance, a patience, a submission, an abstinence, passive rather than active, like the Christian morality. The Buddhists teach us to love our enemies, to give up our lives for animals; not to go to war, even in a just cause, to govern ourselves, to avoid

vices, to obey our superiors, to reverence the aged, to give food and shelter to man and animals, to dig wells, to tolerate all religions, to persecute no one. These are the chief virtues of the Buddhists, and virtues like these they practise to the highest degree, and, we hope, these will prepare them for conversion to Christianity later on.

The Buddhist priests and monks, always clothed in yellow robes, take the three vows of poverty, chastity, and obedience. They can return again to the world if they conclude that they have mistaken their vocation. In the beginning of the religion they worshipped God under the name of Brahma, "the Eternal"; into Him they are absorbed, either during life or at death, which they call Nirwana. Buddha, their founder, was absorbed this way into God, and he is now worshipped as the deified man. But as it is natural for man to recognize some infinite Being, God, the writer thinks that Europeans make the same mistake regarding Buddhism that enlightened people sometimes make regarding the honor paid to the saints. Numerous people think that Catholics worship saints because they see them praying before their images, when they are only praying to the God, whose grace made these persons represented by these images so holy, and they are asking for their intercession.

In Thibet the Buddhist people gather in the streets at sundown, and chant their prayers in the most solemn manner, which produces a thrilling effect on the beholder. During public worship all the people make a public confession of their sins, like the Christians of the early Church. They promise to sin no more, and to amend their lives. Then the priests give them a general absolution, and sprinkle them with holy water. The mendicant priest must confess twice a month, at the new and at the full moon.

The Buddhists have, also, numerous nunneries, which Sakyamuni, "the Buddha," their founder, first agreed to establish at the request of his aunt, his nurse, and his favorite disciple, Amanda. The nuns take the three vows of poverty, chastity, and obedience. They must reverence the priests, practise the same virtues as given before for the monks, and go once a fortnight to some virtuous priest to be taught. They must not devote more than two weeks at a time to spiritual retreats, nor go out of the nunnery. They must shun amusement, spend two years in the novitiate, after which they are received into the community and then they must attend the closing ceremonies of the rainy season.

[1] Father Huc.

Inheriting the peculiar errors of Brahminism, with the large amount of truth revealed by God to Adam, Noe, etc., Buddhism has some very peculiar teachings. One of these is called Karma, or the law of consequences. According to them it operates till we arrive at Nirwana, our absorption into God, during this life or after death. The Buddhists say that every act has its rewards or punishments from the moment of the soul's creation till it ends in God. But the soul passes through many transmigrations. First we are a plant, then an animal, then a man. Then back we must go into some inferior being, plant, or animal, according to its Karma, where the soul is rewarded or punished for its good or bad acts during its life in all these forms, whether of vegetable, animal, or man. That is the cause of the happiness or misery some people experience in this life. By means of his Karma, or good deeds, Buddha himself merited his Nirwana, for he merited all his human life, as well as in the previous states as a plant or animal, in which he lived before he was born as a man. Feeling the effects of the original sin of Adam pressing heavily on them, and having lost the revelation which Moses and the patriarchs alone preserved in the Bible, the good simple-minded Aryan or Japhetic people of India fell into the same error as Plato, who thought that the woes and troubles of this life were visited on us by God for the things we did in a former state, when we were animals, plants, or bad men. Trying to explain the mysteries of life, having no Saviour to teach them, Brahminism and Buddhism were the result of these centuries of the reasonings of their wisest men.

The end of man is God, and heaven is the union of man with God. There the soul lives God's very life. That was revealed to Adam and to the great patriarchs, both before and after the flood. That the dictates of reason tell us. Feeling the sorrows of life, the continual pressure of the sin of Adam pressing on them, and not understanding its cause, the founder of Buddhism reasoned that life in this world, or existence, was an evil to be gotten rid of. As long as man lives he will be unhappy, and his only rest will be to cease to live, for as long as he lives he will desire and suffer. In that gloom and sadness the men of India looked towards that God, that Brahma of the Brahmins, of their fathers, and they concluded that there was rest for man only in heaven, in the union with God, such as came down from the traditions of their fathers.

That union with God, Buddha called Nirwana. He be-

lieved it to be the absorption of the soul into God. It only differed from the Christian idea of heaven in this, that while the heaven of the Buddhist consisted in the absorption of the soul into God, so that it lost its identity and individuality, the Christian teaching is that the soul remains a separate individuality and a complete person, yet so united with God as to partake in His own infinite happiness. In later centuries some of the Buddhists have reduced the idea of God to the condition of the scientific infidels of Europe, making Him about the same as the Unknowable of Spencer. These Indian teachers think that the soul is annihilated in the Nirwana or Divine Essence, while others, following the ancient school founded by Buddha, say that Nirwana is absorption into God, not annihilation. They teach that God is everything. Like the Brahmins, holding to that pantheism of Asia, that the visible world is God, they say that Nirwana, or complete union with God, can also take place in this life, and they contend that Buddha by meditation attained that state of happiness even before his death. According to the sacred books of India, Nirwana is not a *place*, but a *state* of happiness. It corresponds to the Christian idea of heaven, which is not a place, but a *state of union of the soul with God.* A careful study of the Hindoo idea of Nirwana, to which every believer in Brahminism and Buddhism strives with all the forces of soul and body, shows that it will not be found to be mere annihilation, which is a non-entity and nothingness, the absence of existence, which is repugnant to the mind and to the nature of man, but that Nirwana consists in the freedom of man from the errors, trials, and woes of this life.

The primitive religion given to Adam and to the patriarchs before the time of Moses, had come down to India through Elam, Madai, and the Indo-European races. In the hands of the Hindoos their revelations had developed a spiritual Brahminism in which all was Spirit, while the material world was unreal. Buddhism developed from it, went to the other extreme, and tended to deny the reality of the spirit world, and proclaim the reality of the material world around us. One was speculative, the other was practical. One religion is the mother, the other the daughter. Taken together they contain by far the larger part of the human race. It is wonderful how near they come to the pure spiritual and practical religion of Christ.

Having traced the origin, rise, and development of the religion of the patriarchs before the days of Abraham, and found it in India developing into Brahminism and Buddhism,

let us now see the practical part of these great religions as found to-day in Asia. It is the story of man seeking God, of human reason striving towards heaven without a guide, without a Saviour. It tells us what we would have been without the teachings of the Christian Church.

Edward Carpenter in a recent work [1] gives us the fundamental aims and teachings of the Hindoo philosophy, and taken with what we have given before, neither Brahminism nor Buddhism is very encouraging to men of our day given to those so-called theosophic theories. They think they can find truth in the fragmentary, absurd, and eccentric religions of India. Whatever truths the mind of man finds in any religion, the very same will be found also in Christianity, but in the latter they will be surrounded by all the other brilliant truths which compose that divinely revealed system.

During his stay in Ceylon, Mr. Carpenter made the acquaintance of one of the esoteric teachers of the ancient religions belonging to the Guris or adepts, who lead solitary lives, and rarely come in contact with Europeans. They are divided into two great schools, the Himalayan, or north, and south. The former preserve the Buddhist, democratic, and progressive traditions, while the latter are the conservatives of the Brahminian elements. These differences have produced two systems of philosophies and schools among them. But they agree in all the fundamental doctrines. The south adepts use the Tamil language, for they believe that they originally came from the Tamil country, where they formed eighteen brotherhoods of monks scattered among the hills and forests, and like the ancient Druids of the British Isles, they are presided over by eighteen Sadhoas, or monastic chiefs. Since the coming of the English, after the stripping of the forests, they retired into the interior of the jungles to practise their occultism, while many of them fled to the great Himalayan ranges of mountains, there to practise their religion and teach the masses their esoteric truths. The Tamil language borrowed numerous terms from the ancient Sanscrit, and it contains now a larger literature on esoteric philosophy than the Sanscrit itself.

The Guru, or "teacher," Mr. Carpenter met, belonged to the southern school. He was then stopping for a time in the precincts of a Hindoo temple in Ceylon. He was found dressed in a white muslin wrapper, sitting on his bed: smooth face, gentle and spiritual, like a Catholic priest, with the form,

[1] From Adam's Peak to Elephanta.

color, and expression of a European; a little sunburned or bronzed, with a most candid and childlike manner, under which was a deep intensity of manner and devotion to religion. He was devoid of self, full of his subject, with not a trace of pride. He was filled with dignity, ease, and naturalness, which only children and animals show in the presence of others. This Hindoo seer had been the disciple of the celebrated Tilleinathan, a wealthy ship owner of noble extraction, who in 1850 devoted himself to religious exercises for five years, till he became "emancipated" from the world's desires by attaining divine illumination. Disgusted with the world, he sold his goods, and gave the price to the poor, or to his relations, and then retired stark naked into the woods, for prayer and contemplation. He thus left the world to become a monk, despite the entreaties of mother, sisters, and friends. After living in divine contemplation for some years as a monk, he re-appeared at Tanjore, where he preached to the public for a few years, after which he disappeared, and has not been seen since, but he is supposed to be still living the life of a Buddhist monk among the western Ghauts.

There are four stages of Hindoo perfection,—the student, the householder, the yogi, and the Gnani. The latter is the master of divine knowledge. Before they attain this state of perfection, they must pass through these other lower grades, each state having its own special rules and customs. The student begins the study of religion; the householder has advanced one step; the yogi, or "the disciple," is given to wear a yellow garment, while the Gnani is emancipated from clothing, and goes around nude. Because generative passions rebel, we cover the organs in which reproductive powers reside, and the Gnani having reduced them to the complete control of reason, he feels no shame. See the engraving on the opposite page, where some of the Gnani are given practising their religion. Those who attain the highest perfections the people treat with the utmost reverence. During their long course of studies they attain great learning, and a deep insight into the Hindoo occult sciences. But unfortunately imbibed with the peculiar teachings of the Magi, they still deify the natural and physical forces. The thunder, the wind, the storm, the sun, the lightning, they look on as the manifestations of God. With God they become so identified, even in this life, that they speak of God and of the great forces of nature in the first person, "I," as though they and God, so manifesting Himself in this visible world, were one and the same indentical Being. This is one of the most im-

HINDOOS INFLICTING EXCESSIVE SELF-TORTURE FOR SIN.

portant of the esoteric teachings of the Theosophists. The Hindoos, who have attained the perfections of the Gnani, suppose that they had attained Nirwana, that is, absorption into God, even in this life. They consider themselves one with God, at the same time displaying the most democratic actions, and deep natural virtues and profound humilities.

The Brahmins are divided into classes or castes, the divisions between the different ranks of society being as lasting as the everlasting hills, so that it is impossible for one to be born in one rank and to rise to a higher social scale. But the least defilement will lower one below the lowest rank, and make him a cast-away from all castes, or a pariah. Of all creatures, a pariah, or outcast's dog, is the lowest being, and to practise humility the Gnani will sometimes take a pariah's dog, place it around his neck, or let it eat from the same dish. Each village has a place in which the pariahs live, and to enter which is the most awful defilement, and these Gnani enter this defiled precinct to teach the outcasts the secrets of their religion.

When they feel a call to the higher state of a monk, they at once abandon home, wife, children, and fly to the woods and mountains, there to spend their lives in the practise of their religion; never to be seen again by any one who knew them, or by a member of their families. Even prime ministers of kings, men deeply learned in the law, men who know all sciences known to the Hindoos, thus frequently fly away to spend their lives in the practise of virtues. These things were once known and practised by the anchorites of the deserts soon after Christ, and these Hindoos who do so are not dreamers, but men of the world, to whom the present life offers every inducement. In fact, a practical knowledge of life and of society, is one of the conditions of becoming a monk or nun among these people. Even early marriage is looked on as an advantage in some cases; as when they marry early, raise a family and then retire, they become better monks and nuns, for they have experienced the round of worldly pleasures. Then in advanced life they are more independent to dedicate themselves to the work of emancipating themselves from this world, and incorporating themselves into God, or Nirwana. Mr. Carpenter's teacher told him that for one whole year he refrained from speaking, and that during his vigil or novitiate period of three years, which he spent in fixed positions of deep meditation, he clapped his hands when he wanted anything, his wife assisting him in every way. During this time he abstained almost entirely from speaking, for one whole year he never uttered a word. The hold religion has on the peo-

ple is remarkable. The whole family, friends, and acquaintances take part in helping the member to attain Niavana, or absorption into God, even when such a life takes away the support or provider of the family.

They use the practises of the monks and religious orders of the Church, performing penances and the most heroic natural virtues. Silence, although not absolutely required, is often recommended. Often they do not speak for twelve or more years, so that when the period of silence enjoined ends, often they are found to have lost the power of speech, and for a time babble like babes. They wander in the deep forests like the Druids of Western Europe, meeting wild beasts, which they say do not harm them, and hold that ferocious animals and venomous snakes cannot hurt the initiated, although it seems that beasts have a natural fear of man, and this accounts for it in India. The initiated spend most of their time in a state of religious trance, exalted above earthly things. When they undertake to teach others their religion, they throw themselves into the work with the concentration and enthusiasm of fanatics. Each Guru has a small following of disciples, whom he teaches, and they are ever ready to wait on their teachers' wants, the parents of the holy man being sometimes among his disciples.

They seem to live forever in a state of the most intense nervous excitability. Their minds, by long practice, domineer over the senses. The soul is freed from the dominion of external things. The mind becomes most penetrating by long practice, and the whole man is raised up into a sphere of spiritual contemplation soaring into spiritual things, as far as the natural powers of man can attain. The small amount of food, the little sleep, the long prayers and meditations, the concentration of the mind, the knowledge of the human heart, which they get by the study of their own inner conscience, the powerful will, the complete command over themselves—all these make their disciples believe that the perfected Gnani has attained God, or that he draws on some supernatural source of power above human nature. The general opinion and teaching of the Hindoos is that the Gnani, that is, those who claim that they have attained union with God, by that partake in the knowledge and power of the Deity. By that the body becomes free from external things, and it can be sustained by the divine power, free and independent of food or of physical conditions. When asked what they feel, they reply, "Sandosiam, sandosiam, eppopham," —Joy, always joy," which they repeat often. A careful study of the

lives of the Gnani, or those who have attained the highest spiritual perfection, the insight they get into the mysteries of nature and of life, the wonderful things they do, force us to believe that there is some interior reality which is the foundation of the wonders found among them. Children of nature, they seek God in sincerity and in truth, guided only by the revelations given to the patriarchs, and which have been diluted by centuries of accumulated error. Perhaps God in His infinite mercy gives them the grace to seek and find Him in this life. They certainly make the most of the few religious and supernatural truths they have received by tradition from their forefathers.

Both Brahmins and Buddhists teach the reality of the spirit-world, and the existence of good and the bad spirits, at the head of all being God, known among them by many different names. But all names of God have the same idea attached to it as the idea of the Christians. His most usual name among them being God Almighty, and Creator. By long practice and education and evolution, the faculties of the human soul can attain an unusual development, and rise to a height which no one but the Gnani can attain, that is, we can rise by prayer and contemplation of God, to a height of a cosmic or universal conscience, and a knowledge of almost all things. This God produces in the soul of the one who, leaving earthly things which are but shadows, ascends to Him in continual self-denial, prayer, and meditation. By this union with God in this world, the Nirwana of India, they think we become a part of God, and partake in His infinite knowledge. In Christianity we elevate the individual person by developing the mind and free will ; in India they try to lose the individual person in the infinite essence of God, who they teach is everything, and souls are but emanations or parts of Him, who will find no rest till they return again to God, the fountain of all existences of life, which are the shadows of the glory beyond this world. Individuals of the human race will never find rest till they go back to that Eternal Mind, God, who alone is stable, rests, and changes not. This is a vast sustaining joy which tends to absorb all souls who tend to become lost in Gods essence. That is the Nirwana, to which every Buddhist strives with all his powers.

To attain Nirwana there are four steps: firstly, the meeting with a Guru, "a teacher;" secondly, the conscience of grace, or Arul, which is a change within one's self; thirdly, the vision of God, or Siva, with the knowledge of one's self as distinct from the body; and fourthly, the finding of the Universe

"within" that is the union with God, "the Nirwana." The wise, when their thoughts cease to move, perceive within themselves the Absolute Consciences, which is the Sarva sakshi, "the witness of all things."

That there is a state of superexaltation, like hypnotism, clairvoyance, fortune telling, magic spiritualism, &c., all ages testify, and the theosophy and occultism of India seems to be the very concentration of all these taken together, and there practised from the most remote times. That these Hindoos attain a state of joy and happiness in this world we cannot doubt, for they mutilate themselves, mortify their passions, crowd monasteries to practise penances. Some hold their fists shut till their nails grow through the backs of their hands; others go nude in the forests, and practise the most awful self-inflicted tortures. The remarkable things performed by the Indian fakirs show almost the wonders once performed by the soothsayers of Egypt, the wise men of Babylon, and the false prophets of the pagan nations. But as St. Thomas says, and as it is usually believed, that God would send an angel to baptize and save pagans living in good faith and striving for God, and may we conclude that the good Lord bends down from heaven and takes pity on these poor souls, and sends His Holy Spirit to perform wonders in them, keeping them united in these great religions till missionaries can come to preach the Gospel to them.

The natural powers of both soul and body are often completely under the control of these Gnani. They can hold their breath for a remarkably long time, reverse the action of the elementary canal, deprive themselves of sleep for weeks, and control their thoughts in the most complete manner. We suffer not so much from the real as from imaginary evils, and anxiety for the future is the curse of our lives. There is the pride of life, the grasping for wealth, the pomp and show, the endeavors to excel, the sensitiveness of our civilization, and the numerous things which make life a burden with the most of us. The anxiety of life, the search for food and clothing, the fear of poverty, the satisfying of pride, the desire of showing off, the sense of shame because of poverty, the disappointment of our hopes, the love of creatures, the attachments to the things of this world—all these are pains the most acute, and they make us most unhappy, and poison the joys of life. From these things the Hindoo Gnani frees himself by rooting out of his soul all wish, all desire, and he tries to rise to God, the only Being who satisfies the cravings of the human heart. According to the Budd-

hist, man, the heir of all ages, the king of the world, the master of the whole visible world, man is the slave, the tool, the victim of his own hopes and fears, his desires, his love of things below him, whereas he should tend ever higher, to that God who made him like Himself, and there alone he will find rest for his soul.

A pebble hurts our foot, and we expel it; a thorn pains us, and we take it out; an animal disturbs us, and we get rid of it; a house is unsuitable, and we move into another—in a word, when outside things trouble us, we put them away. But still we are the suffering victims of our own thoughts, our pride, and our sensibilities. The Hindoo sage puts away his thoughts and desires when they become disagreeable to him, and then he rises to that serene sphere of God and the eternal truths, which satisfy the mind, and give rest to the soul. Accordingly the Hindoo sages expel a disagreeable thought as they would throw away a useless heavy stone. They strive to be masters of themselves and of all nature. This is one of the chief powers of the Gnanis, who master their own mind and its acts in the most surprising manner. The student, the business man, the writer, the man or woman who thus masters the movements of the mind, finds a world of peace and of quietness in that high intellectual atmosphere before to him unknown, where we are free masters of ourselves, with imagination under control, senses subdued, unbidden thoughts repelled, body completely ruled by soul, where we ever strive to unite with God, advancing each day in perfection.

Such is the daily life the Gnanis find so happy. They, without knowing it, are carrying the moral and natural virtues of the Christian to the highest perfection. And who knows but what God bends down to men who, like them, follow the light of reason so cheerfully and so perfectly! By thus controlling themselves the Hindoos attain Gnanam, "the divine knowledge," which effects two things, frees the mind from cares, and fixes the intelligence, concentrating it on the thing we are doing—a concentration of mind on the subject which penetrates the thing studied into its very essence, so that the insight the Guru or "adept" gets, seems to the simple Hindoos miraculous, but it is only natural.

Some of the means the yogis adopt to attain divine knowledge are remarkable, and tend to stifle the action of the cerebellum, and let the higher parts of the brain, the seat of the imagination, work alone. In a hypnotic state they sit or stand for long periods of time, often for days and weeks, and even months, in a fixed manner, their minds fastened on one

thought. In this way they stare at the sun till their eyes are burned out ; they hold their hand high over their heads, till the bones grow together ; they close their fist till the nails of the fingers grow through their hand, and come out at the back ; they sit in one position till they lose the power of walking ; they fast till the power of taking food is almost lost ; they abstain from sleep till their nerves become accustomed to but a few moments' repose each day ; they practise the most awful self-inflicted tortures to reduce the body to subjection. By such practices they attain that union with God for which all strive. Then they are raised into Siddhi, or the power of performing wonders and miracles, which the common opinion of the Hindoos attribute to the initiated. But they condemn the seeking of the Siddhi, "miraculous powers," by simple self-inflicted penances, leaving to God the giving or withholding of these things, in that agreeing with the early Christians. They do not teach that desire in itself is evil, being the instinct of man for the preservation of either the individual or of the human race. But they say that desire, if left to its own blind instinct, at last captivates, imprisons, and dims reason, and may even take it away, and imprisons the soul in its passionate chains.

They insist on the moral element, the subduing of passion. Their sacred books, the sermons of Buddha, the teachings of the Gurus, the preachers of Buddhism and of Brahminism, all point to the highest perfections of the Christian life. If we take away their fatal pantheism, the transmigration of souls, and the other errors into which their forefathers fell, their daily lives are like that of the Christian. Gentleness and forbearance is characteristic of them. They are careful not to give pain, even to the animals, who they say have the immortal souls of men condemned to be born thus for sins committed when they were men. They see the Divine Spirit in all living beings, seeing all the equal absolute Creator. They are candid, telling the truth at all times; have an undisturbed mind, freedom from hatred, anger, fear, the passions, etc. These are the teachings of this remarkable religion, handed down from the days of Noe in India. The esoteric teachers lay the greatest stress on the moral teachings of Buddhism, that they may purify the soul from sense, and attain the final "illumination," the sight of the Beatific Vision of God, in this world or in the next. All live, move, and have their being in God. We are not to speak of each other as beings distinct from each other, or from the Deity, for we are all parts of God. What we do for another we do for ourselves, for we

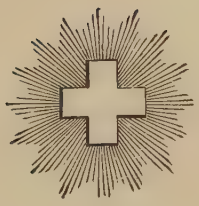
are all one. Beside this compare Christian charity. The reader can compare the two, and see how closely the Hindoos have missed the sublime teachings of the Gospel. The "I" of the Hindoo, the "I" of our neighbor, and the Personality of God are one and the same. For God is all, and in the Hindoo teachings the world is but the expression of Him. Therefore the Hindoo sage speaks of God, of his neighbor, and of himself, as One and the same Being. Such are the natural results of that pantheism sown in the Asiatic mind at the rebellion of Nimrod when the languages of the world were born.

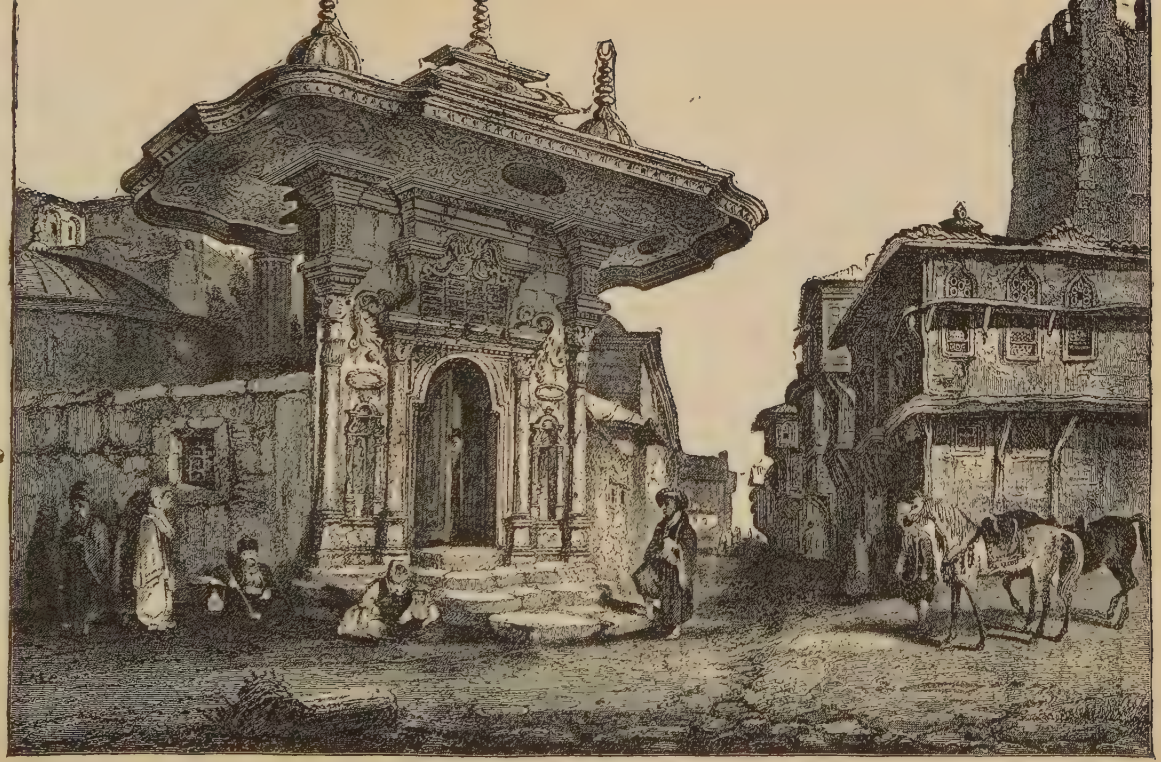
We and Nature are the same identically, for Nature is God manifesting Himself. Such was the result of deifying the natural forces at Babylon. We see the remains of that to-day even after eighteen centuries of Christian teachings; still the people cling to the idea of Nature being a personified God, as we say Nature does such and such things, Nature demands such and such things. How often the people speak of Nature as they would speak of a god directing the world! The Hindoo enlarging on this idea, says that Nature is God, and that Nature is a part of God. Being a part of God, and God being infinitely perfect, there is no change in Him. Therefore the moment that the human mind rises to this truth, fear, trouble, anxiety, and passion disappear, for the Hindoo rests in God, and finds peace in leaving himself and all his surroundings to the conduct of that eternal God of which we form but a part.

The Gurus say that India is "the divine," "the holy land." Our forefathers called the place where the ark rested, Armenia, "the holy land." The Persians named their country Iran, "the holy;" the first colonists from that place called their new home Eran, or Ireland, "the holy land;" the spot where our Lord suffered is "the holy land," by excellence; so it was with the Hindoos of India. They also say that the Sanscrit and the ancient Tamil are holy languages, the mother of all other tongues, and which they believe are vastly inferior to them. The sages and wise men of that country hold that in every age and country there were teachers who handed down a body of doctrines, each more or less obscured by the peculiar notions of the people, mother religions clustering around a few central fundamental ideas. These teachings came down through Pythagoras, Seneca, Plato, Aristotle, the Patriarchs, the Druids, the Gnostics, and all teachers, to the great poets and philosophers of our time. Wise men have to get their knowledge from these sources, and they are constantly corroborating this. Lastly, there was in or near India, some

country from which this knowledge of God, man, and the mysteries of Nature, was derived, long before the dawn of history. This is the theory of the most learned among the illuminated of the Hindoos. It corroborates and confirms what we said before, that the Medes and Persians were the teachers of the people of India, and that the remarkable religious development of India and of all Asia, known under the names of Brahminism and of Buddhism, came from the teachings of the Magi, whose teacher was Madai, son of Japhet, grandson of Noe, father of the Medes. The blessing of Noe still rests on them, and Japhet is still enlarging in the tents of Sem, for the religions of the Aryan race, Brahminism and Buddhism, are overrunning all Asia, fulfilling the prophecy of Noe: "May God enlarge Japhet, and may he dwell in the tents of Sem." [1]

[1] Gen. ix. 27.





A STREET SCENE IN CONSTANTINOPLE.

CHAPTER XII.

THE RELIGION OF THE MEDES AND PERSIANS.

ELAM, Sem's eldest son, by right of the universal law of primogeniture, the eldest son succeeds his father, was the heir of Sem, of Noe, and of Adam. He was the depository, the guardian of the religious teachings and of the history of the human race. Him his father trained, and taught to be the ruler of men, the high-priest of mankind. Let us see if we can find out what he taught, what religion he practised. Will we find anything about "primitive man," "the stone age?" Will we discover that religion was the result of evolution, or that man came up from a savage state to be highly civilized?

Elam was the founder of the great Persian dynasty, which flourished long before Abraham was born. The oldest accounts, ancient history and the monuments represent the Persians first divided into three powerful tribes, each descending from one of the three sons of Elam. One of these, the children of the eldest son of Elam, was the royal tribe, for the eldest son founded the royal family, of which the eldest son was the king, and his first-born son was the heir apparent to the throne at his father's death.

To fit him for his position his father gave him a most careful education. Day by day he told him of the holy traditions of the human race, the revelation given by God to his forefathers, the religion handed down by the patriarchs, who had walked with God, the rites and ceremonies of the court, the religious doctrines to be followed by him during his reign. In this way the royal family always had a head, a prince and priest—he was the king's eldest son. We find this custom still followed with the most extraordinary care among the chiefs and kings of Asia, for they have not changed since the days of the patriarchs. In this way the traditions of Adam and of Noe were handed down from father to son, from Adam, Noe, Sem, to Abraham, Isaac, Jacob, to Moses, who wrote them down first for the Jews, and for the Christian world in the first five books of the Bible.

Therefore Elam, the founder of Persia, was the depository of the traditions and the teachings of Adam and of the patriarchs. There must we look for the primeval revelation before the days of Abraham. Being the rightful head of the human race, holding the throne of Noe, we expect to find the Persian races but little corrupted or infected by the rebellion of Nimrod. They remained faithful to Elam, heir of Sem and of Noe. For a long time after their migration from Babylon to Iran in the North, the Aryan or Japhetic races lived in Persia, as we suppose, subject to Elam's royal line. Obeying the command of God to send out colonies, the six great tribes born of Japhet leave Iran to populate Europe. But the sons of Madai forming the Medes, remained faithful to Elam. Therefore we find the Medes and Persians ever joined in history and in religion.

The earliest history of Persia, composed mostly of myths and fables, though founded partly on reality, shows us the Persians surrounding Elam's royal house. Elam led his tribe to Iran, and there built his capital called Elimais. His family was called the Peshdadian dynasty, beginning with the Kaiomurs-Tahamous. They founded Ispahan and Jemshid. Later they built Persepolis, "the city of the Persians," the latter city being the once populous capital of Persia, where lived the great emperors Cyrus, Darius, Xerxes, and other historic emperors of the famous dynasty.

At a time very remote, a great Aryan immigration from beyond the Indus entered Media and Persia. As always happened, the sons of Japhet overcame the children of Elam, sons of Sem, and an Aryan dynasty was seated on the throne of Persia, while the whole nation became subject to the Aryan Medes. Cyrus resolved to free Persia from the Median subjection. He overcame the Medes, firmly fixed his throne. Persia became the greatest empire of the world, fulfilling the design of God over central Asia.

Soon after Elam's time the Persians again divided into ten great tribes, of which three were nobler, and held in higher honor than the other seven. The first of the three chief tribes was of the family of Elam. They gave the kings to the two nations of the Medes and Persians. The first-born of this family was the king of Persia and the heir of Elam, of Sem, and of Noe. The king of the Medes and Persians therefore was the heir of Noe, priest and king over the human race. That was why God calls Cyrus His shepherd. "Who say to Cyrus: Thou art my shepherd, and thou shalt perform all my pleasure. Who say to Jerusalem: Thou

shalt be built, and to the temple thy foundations shall be laid."[1] Thus the temple destroyed by Babylon, mother of error and of idolatry, was rebuilt by order of the Persian king, heir of Elam, of Sem, and of Noe, who in this they only carried out the will of God.

Syncellus[2] says that the great Zoroaster, "the living star," the founder of the religion of the Persians, was Elam, eldest son of Sem,[3] founder and father of the Persians, the royal teacher of the true doctrine of God. His teachings are given in the recently discovered sacred books of the Parsees of India, the Zend-Avesta.

According to Berosus, one of the most ancient writers, the Medes were first conquered by and became subject to the Assyrians. But about the year 2400 before Christ, with the aid of the Medes the Persians conquered their independence by capturing Nineveh. After building Elamias, where for some centuries the Persian kings held court, they founded another capital, Pasargada, in Persian, "the encampment of the Persians." In still more modern times they moved the seat of government to another capital, Persepolis, in Greek, "the city of the Persians."

Long before the time of Abraham all this took place, and in that early epoch the kings of this great empire had become famous for their conquests among the surrounding nations. At that time the members of the Persian royal house descending from Elam, or Zoroaster, were by the Assyrians named Kudurs, "service," or "adoration," because of the devotion of the royal family to the services of the true God. About the year 2300, long before the days of Abraham, their king Kudurmabuk invaded and conquered Babylon. His achievements are given on the bricks of Ur of the Chaldeans, now named Mugheir, "the bitumined."

Rawlinson and other writers say that for some time the Persian monarchy was dominated by Assyria, till the Medes, a Japhetic race bearing the blessings of Noe, placed their own royal house on the throne of Persia, thus "dwelling in the tents of Sem." Cyrus the elder, from the Persian Kohr, "the sun," or "the throne," was the glory of the Persians. His life was saved in a remarkable way; his greatness was revealed by a dream which the Magi interpreted, foretold and signified that he would overrun Asia. He was saved from death when an infant by the hand of God. He freed Persia from her hostile neighbors. He marched against Babylon, the city of idola-

[1] Isaias xliv. 28. [2] American Cycl.—Iranic Races. [3] Gen. x. 22.

try, which but a few years before Nabuchodonosor had enlarged and fortified, till her walls were supposed to have been impregnable to an army of that age. He conquered Babylon, and absorbed the Assyrians with their empire. We have already written about the capture of Babylon, but here we add a few words more.

In the midst of the drunken feast, when the holy chalices and vessels of the Lord of hosts, taken from the temple of Solomon, which he had dedicated to the Most High, are filled with wine, and drank by king and concubines, there appears a hand of fire writing upon the wall, writing in words of light the sentence of God on Babylon for its sins and its wickedness. Baltassar was frightened at the finger of God on the wall. No one but Daniel, "the judge of God," could understand the words of God, MANE, THECEL, PHARES, in Babylonian signifying: "There have been counted a mina, a shekel, and a half minas." According to the Talmudic usage, an unworthy son of a worthy father is called "a half mina son of a mina." In this way Daniel saw that God wished to draw a parallel between Nabuchodonosor and his unworthy son Baltassar. The mena was the largest Babylonian weight. The shekel was the one-sixth of a mena, and would represent Baltassar as an unworthy successor of his father. The two half menas represent the division of the kingdom.

Therefore the three words mean: Mane, "God hath numbered thy kingdom and hath finished it;" Thecel, "thou art weighed in the balance and found wanting;" Phares, "thy kingdom is divided and given to the Persians." That was the sentence of the Almighty on Babylon.

While they were holding the feast in the great palace of Nabuchodonosor, now the vast ruin of the Kasr, on the banks of the Euphrates, the army of Cyrus entered the city through the dry bed of the river, which they had turned out of its rightful course. The city was captured. Babylon, mother of paganism and author of idolatry, became a waste and a marsh, the habitation of wild beasts, as foretold by the prophets. The rebellion of Nimrod was avenged. Cyrus, the king of the Medes and of the Persians, the heir of Elam, of Sem, and of Noe, was the tool in the hands of God to wipe out Babylon, to restore the captive Jews, to see that the temple of Jerusalem was rebuilt, where later Jesus Christ was presented, and where the God-man preached so often.

Madai, the third son of Japhet, was the father of the Medes. To the south of the Caspian Sea, formed of highlands and valleys, in the ancient countries called Zagros now form-

ing a part of modern Persia, in ancient times called Media from Madai, "in the middle," the third son of Japhet, there with his children Japhet found a home. When later the Assyrians and the Babylonians ruled all that part of Asia, after the rebellion of Nimrod the Medes served these great empires, till at last they threw off the yoke of servitude, as Herodítus and other writers tell us.[1] Then other Asiatic nations followed them, and Assyria and Babylonia began to decay. The Medes then attached themselves to Elam's house, the heir of Sem, eldest son of Noe, founder of the great Persian empire. They never faltered in their allegiance to the heir of Noe. Hence in all history of the Persians there we find the Medes linked with them. In all their history, vicissitudes and changes, the children of Madai, the Medes, were the followers and faithful adherents of Elam, the Persians, the sons the heirs of Sem and Noe. For that reason we find that the Medes and Persians in ancient times had the very same religion, and that only in little details did they differ.

We find the religion of the Medes and Persians in the sacred books of India, in the Sanscrit and the Zend-Avesta, for early in their history the sons of Japhet followed that prophecy of Noe, that "May the Lord Jehovah enlarge Japhet;" "Blessed be the Lord God, and may he dwell in the tents of Sem."[2] The sons of Madai, the Medes, mixing with the Persians, overflowed to the east, and settled India. Still pushing onward, they overran the islands of the Indian Sea, and stopped not till they landed on the shores of Japan. Therefore, still carrying with them the blessing of the Holy Ghost, the sons of Japhet in Japan still bear the marks of the Japhetic race. They are progressive, easily converted. They try to copy the forms of European civilization, while their neighbors, the Chinese, the Coreans, etc., born of the race of Sem, are stagnant, holding fast to olden forms and customs, for they have not received the Holy Ghost, like the Japhetic or Aryan races.

The ancient authors but vaguely give the religion of the Medes and Persians. To see it in its clear light we must go back behind their migrations into the land of India, that mysterious country, and there we will find their sacred books first brought to the attention of Europeans by the researches of Anquetil of France, born in 1731. He first began the study of the sacred books of Zoroaster. Later came Sir William Jones, born in England in the last century. These two men first brought the attention of European scholars to

[1] Herodítus Clio 95, etc.

[2] Gen. ix, 26.

the vast treasures of literature in the sacred books of India. At the present writing thirty-five volumes have been translated into the English.

Of the great prophet of the Persians, Zoroaster, but little, and that fragmentary, was given by the Greeks and Romans. Of his religion, travellers from India gave but shadowy accounts in ancient times, till in modern times, his works, the Zend-Avesta, were brought to the attention of Europeans. Of him Plato says, speaking of the education of the Persian young: "One teacher instructs him in the magic of Zoroaster, the son of Ormazd, in which is comprehended the worship of all the gods."[1] He was mentioned by many other authors at various times, till his books, the Zend-Avesta, were discovered among the Parsees, the remnant of the great Persian empire after their conquest by the Mohammedans in the seventh century. These Parsees still live, a part of them, in India, and another part in modern Persia, still worshipping according to the precepts and practices given them by their great prophet, Zoroaster, "The Living Star," for such is the meaning of his name in the ancient language. After looking up the diverse accounts of this famous teacher and founder of the Persian empire, we conclude that he was Elam, the eldest son of Sem, the heir of Noe, that he was driven out of Assyria by the rebellion of Nimrod, that, with his tribe, he went back east to the mountains. He is said to have exclaimed: "I will strike the serpent till He comes who is promised,"[2] meaning that he would establish a religion which would prepare for the coming of Christ. Let us go to the authentic books of Zoroaster, and there we will find the religion of Sem, of Noe, and of Adam, given by God before the fall, but handed down by tradition.

The Medes and Persians, children of Madai and of Elam, had lived together so closely that the religion of one was fundamentally the same as the other. In the Zend-Avesta and in the Sanscrit, we find their teachings. The Zend-Avesta, the sacred volume of the Parsees, the remnants of the religion of the Persian empire, is a liturgy, or mode of sacrifice, compiled from the still more ancient lost books of the Medes and Persians. It forms eight books, the Yacna, Visporatu, Vendidad, Yashts, Nyayish, Afrigans, the Gahs, and the Sirozah. They are all written in the Ayran tongue, called the Zend, a language closely connected to the Sanscrit, Celtic, Greek, and Latin. The Persian language, written in

[1] J. F. Clarke, Ten Great Religions, p. 175. [2] J. Freeman Clarke, Vol. I.

the cuneiform characters on the ruins of Persepolis and of the ancient cities of Persia, is the same as that of the Zend. The words should be Avesta and Zend, that is: "The Text and Comment," Avastha meaning "text" or "scripture," like the Sanscrit pustak, "book," and Zend is "comment," or, "explanation."[1] The Yacna in the Zend, the ancient language of Persia, means "sacrifice." The book is composed of prayers, hymns, and liturgies for sacrifice, especially that of the Soma ceremony, for they offered the soma wine to God, and the priests drank it in the sacrifice, in that following the example of Noe. The Gathas themselves were composed, say their writers, by Zoroaster himself, long before the separation of the human race, the division of the Ayran or white nations, before the Medes went to the south of the Caspian Sea.[2] Before that separation the seven sons of Japhet,—Gomer, Magog, Madai, Javan, Tubal, Mesech, and Tiras, fathers of the Indo-European races, lived together. Then the Latins, the Scythians, the Medes, the Greeks, the Teutons, the Scandinavians, the Celts, and other races of Europe, dwelled together in the mountains of Armenia, "the holy land," surrounding Elam, heir of Sem and of Noe, listening to the teachings he had heard from the patriarchs. To this day the kings and princes of Asia teach their eldest son and heir the traditions of their forefathers.

The sons of Japhet did not become as tainted with idolatry and pantheism as the children of Cham, who remained with Nimrod at Babylon. Tracing back their religions to the very highest points of profane history, looking into the traditions of their races, and studying their languages, we find that the sons of Japhet, ever bearing the blessings of the Holy Ghost, believed in one supreme God, called in the seven most ancient languages of the seven sons of Japhet: "the Eternal," "the Good," "the Holy," "the Pure," "the True," "the Holy God," "the Holiest," "the Essence of Truth," "The Creator of Life," "the Master of Purity," "the Happy," "Wealth," "Virtue," "Wisdom," "Immortality," etc. The Japhetic or Ayran, or white races, used words and conceived ideas of God in the very same terms as the members of the Christian churches. From God, they believed, comes all good to man, who gives not only happiness here, but He rewards the good and punishes the wicked after death.

In the Zend-Avesta, God is called by a name, Ahura-mazdao

[1] Rawlinson, Ten Great Monarchies. Third Mon., c. iv., note 1. [2] Ibidem, note 5.

(which they contracted into Ormazd), which means "The Great Giver of Life," "The Living Wise," "Creator of All," "The Divine Much Knowing" or "Much Giving," etc. The idea of the ancient Persians relating to God was about the same as that of the Jews expressed by Jehovah or Elohim. Ahura comes from the ancient Persian, haurvatat, "health," "wholesomeness." Of him the Yacna says:[1] "Ahura-mazda is true, lucid, shining, the originator of all best things of the spirit in nature, of the growth in nature, of the Luminaries, and of the self-shining." According, then, to the revelations given to Adam and to Noe, God was a pure Eternal Spirit, just as the Christian religion preaches Him. Later, when the Persians came into contact with the Jews at Babylon, when Cyrus, "the sun," "the throne," heir of Elam as the shepherd of God,[2] conquered Babylon, he found the Jewish captives, whom before Nabuchodonosor dragged in chains to Babylon, Cyrus saw them worshipping the very same God as the Persians had been taught by their founder. Therefore Cyrus issued the decree delivering the Jews from the Babylonian captivity, and they returned to Jerusalem, rebuilt the city and the temple which centuries later was honored by the presence of our Lord, and that temple built by Cyrus' orders stood till the holy city was captured by Titus, and the temple of the Jews was burned by a Roman soldier under an irrestible impulse. Let us see what remains of the capital city of this remarkable people.

In the southwestern part of modern Persia, in the present province of Faristan, lies the lovely, smiling vale of Schiraz. At one end of this valley, in the hollow of a crescent formed by the rocky hills, stands an immense artificial platform, 50 feet high, dominating above the plain, partly built up and partly hewed out of the mountain. It stretches 1,400 feet long, and 900 wide. It was built of gigantic gray marble blocks, from 20 to 60 feet long, fitted so nicely together that the joints can scarcely be seen, all firmly united, bound with metal clasps. A grand staircase of sculptured stone, 22 feet wide, gives access from the plain to the platform, each step from three to four inches high, and many feet wide, up which ten horsemen could mount abreast. "It is the noblest example of a flight of stairs to be found in any part of the world."[3] See the engraving on opposite page. This wonderful staircase leads up to the platform, on which they built the great palaces of the Persian kings. The sons of Cham, fierce and warlike,

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[1] Yacna, XIII. [2] Isaias. [3] Fergueson Palaces, pp. 102-103.

THE STAIRWAY LEADING TO THE PLATFORM OF THE KINGS OF PERSIA.

DAMASCUS, THE OLDEST INHABITED CITY IN THE WORLD.

surrounded their cities with walls impregnable against their enemies, but the sons of Japhet, loving peace, built their cities on the plains of Europe and of Asia, depending on their superiority and their sense of justice for their protection. Following that rule of peace and good will, the Persians built their royal palaces on the great platform described above, at Persepolis. On all sides, say the travellers, we find sculptured sentinels, standing on guard on the stairs leading up to the palaces, on the parapet walls around the platform, on the walls still remaining of the great and noble buildings.

The primitive nations of the old world, as well as the American tribes of Indians, chose an animal to be the type of their national life and history. Thus the English have the lion and the unicorn, the Romans had the eagle, and the United States chose the same king of birds. They were the type and the symbol of their greatness. That comes down from the time that Adam called the animals to him, and gave to each the name which indicated its nature. So the Persians, being the first among the empires of antiquity, the heir of Noe, they called themselves the kingly nation, and therefore they chose the lion as their token, the type and the image of their position as the kingly nation of the earth. Therefore we find the lion and the unicorn sculptured on the walls of the great platform of Persepolis, beside the sculptured sacred bulls of Assyria and of Babylon, nearby the revered bullocks of the Medes, all still standing silently beside you as you ascend the magnificent stairway leading up to the dwellings of the great king. They are the remains of the tradition of the archangel standing at the gates of paradise.[1] All are sculptured with the delicacy and the grace of a Grecian hand.[2]

The great palace platform at Persepolis is not of uniform height, being composed of distinct terraces, three of which still remain, showing to the west diverse heights. That platform lying to the south is the lowest, extending to the west about 800 feet, being 180 feet wide, and from 20 to 23 feet high above the surrounding plain. On the north, opposite this, is the next high terrace. It is more than three times as wide as the first, being about 35 feet high over the plain. Between them is the great central terrace, 45 feet above the plain, being 770 feet long, by 400 feet wide. On this highest terrace stood the magnificent palaces and important buildings of the famous Median and Persian kings of ancient history. Here lived the rulers of an empire which shaped the destin-

[1] Gen. iii. [2] Rawlinson, Seven Great Monarchies, Vol. II., p. 383.

ies of western Asia. Here was the throne of the heirs of Elam and of Shem.

The terraces are approached by marble staircases built on the grandest scale, ornamented with sculptures relating to religion, to the ancient conquests of the Persian armies, or to the history of the great ancestors of the kings who lived in or built the wonderful palaces above, to which the stairs lead, in which they lived and ruled like unto a God. As the gates of Paradise were guarded by the angelic Seraphim, standing with flaming sword, forbidding Adam to enter where he had once walked with God, so the winged lion, "king of beasts," the great sculptured bull with outstretched wings, noblest of the bovine animals, carved sentinels life sized, and standing as an armed guard at the entrance to the palace of the king of Persia, who was to all his subjects the image of the majesty of God.

The name of the builder of this great staircase we find sculptured in the old Persian language, an inscription in 30 lines, which tells us that "Xerxes the Great king, the King of kings, the son of King Darius," built this wonderful approach to the royal platform. As the other six staircases, on a smaller scale, are similar to this larger one, they will not require a description. One gives entrance to the palace of Darius, two lead to the palace of Xerxes, and the two others give access to the higher plains above, and one ascends to the palace of Artaxerxes.

On the artificial plain above, we find that four of the five great buildings remaining are on the upper platform, and that one edifice, with five smaller ones, are on the lower terraces. Three of these wonderful buildings were the palaces of the respective royal founders who built them: Darius, Xerxes, and Artaxerxes Ochus, while the fourth massive building was the "Great Hall of Audience," where the Persian kings received ambassadors of other nations. Such was the residence of Persia's powerful kings, ruling all the west of Asia before history was written, before the days of David and of Solomon, before the rise of the Romans or of the Greeks, before there was a stable government in Europe, when our forefathers were divided into petty tribes and roamed half clad, living mostly on the products of hunting and of fishing.

Near the western edge of the platform, between the great palace of Artaxerxes and the magnificent "Hall of Audience," still stands what remains of the "Palace of Darius." It is 135 feet long by 100 feet wide, having been built on the highest

terrace, from 14 to 15 feet above the other lower platforms on which the other buildings were built. Facing the south, this terrace or platform was approached by the usual staircase leading up to a deep portico of eight pillars, arranged in double rows, having on either side guard-rooms opening out on it, where rested the soldiers on duty, or the guards of the great king. Behind the portico of this guard-house was the main chamber, 50 feet square, its roof supported by sixteen pillars, in four rows of four each. They were placed in line with the pillars of the portico. The great chamber of the palace itself was surrounded on all sides with walls from four to five feet thick, through which doors and windows lead into the halls and chambers enclosing it on every side. The doors and windows still show the sculptured figure of the king, facing in towards the great chamber, attended by his handkerchief-bearer and fly-chaser. Sometimes the king is represented as in combat with a lion or other monster, every sculptured figure facing inwards seeming to guard the chamber. The back and side chambers surrounding the royal chamber and the doorways, show sculptured attendants bearing napkins and perfumes to the great king within. It was a modest and simple residence for the most powerful king of Asia, being only about half the size of one of the gigantic palaces of Assyria. On the exterior in its simplicity it resembled a Greek temple, while within it had only twelve or thirteen apartments. Even the grand central hall, or chamber of the king, covered less space than three out of the five great halls in the country palace of Sargon at Nineveh. But the magnificence of the decorations of the Persian palace made up for the smallness of the palace of Darius. The walls, the pillars, the ceilings, the sides and all, were covered with plates of gold and of silver. They also decorated the spaces formed by the crossing of the great cedar beams of the ceilings. Curtains of brilliant colors, silken draperies, the most gorgeous products of the East, covered every space of wall, window, and door, while the gold floors were inlaid with many-colored stones, marbles, alabaster, &c., arranged in the most harmonizing and beautiful mosaics. The remains of the buildings still standing, and the accounts of the ancient historians, tell us that the great central hall we have been describing, the surrounding rooms or halls, the throne room, the banqueting hall, the guard-rooms, &c., were decorated in the most gorgeous style imaginable. The description given of this palace, built by Darius, will be enough to enable the reader to understand the other larger and more gorgeous palaces built by

the later kings of Persia, Xerxes and Artaxerxes, successors of Darius.

The palace built by the former is the same as that of Darius, but the latter rebuilt it on a much larger scale. As it stands to-day, the pillars of the portico are in two rows of six each, and the great chamber eighty feet square, the roof being supported by thirty-six pillars, without counting the chamber at the back. The ornamentations of this palace of Xerxes are like that of Darius. The Persian artists sculptured on wall and ceiling combats of the king with the lion, "the king of animals," as Adam called him, and with mythological monsters, typifying man's combats with the demon, the original sin of Adam, are given with all the perfection of that remote age. But the memory of these revealed truths evidently had begun to die out as ages went by. The chief ornaments of this palace are figures of attendants bringing in articles for the table or for the toilet, much the same as carved on the staircase leading up to this palace. It seems that the son of Darius gave himself up to sensual pleasures rather than to the severity of war, or of the chase like his fathers. By that he laid the seeds of the destruction of the monarchy the same as sensuality prepared for the destruction of every empire of antiquity.

We find proofs of the extreme simplicity of life of the ancient monarchy in a smaller building, about seventy-five feet to east of Xerxes' palace, built without surrounding chambers, showing little or no ornaments. It opened to the north, and is supposed to have been built by Cyrus or Cambyses, and intended for a summer residence. Its severe simplicity shows us the self-denial and simple lives of Persia's ancient kings, such as Cyrus the Great, and of the early kings in the days of their triumphs and conquests. The contrast is striking when compared with the luxury and the debauchery of the later kings, which led to the destruction of the whole empire by a more hardy people. Thus, nations whose religion teaches self-control and self-denial and the natural virtues, grow strong and powerful in proportion as the king and people practice them. But when they fall from their original simplicity they lay the seeds of the ruin and the decay of the nation.

Xerxes wanted a larger palace than that of his father Darius, and therefore he built the great pile which bears his name. Artaxerxes made certain additions to it on the west side, and added a staircase and a window to the original palace of Darius, so that the whole building was once five hundred feet long by three hundred and seventy-five feet wide, thus cover-

ing almost as much space as the great palaces of Assyria and of Babylon. Each of these royal buildings on the platform had a gateway, or gate-houses or places commanding the approach of the great building where lived the king. An armed guard was stationed to prevent improper persons from approaching. The largest of these guard-houses was directly opposite the centre of the landing-place at the top of the staircase, as you ascend the platform from the plain. It consisted of a noble apartment, eighty-two feet square, sixty feet high, the roof supported by four magnificent columns, the the walls being at least sixteen feet thick. Two portals, twelve feet wide and thirty-six feet high, led into this apartment. One door was directly opposite the top of the grand stairs, and the other faced the palace to the east. Both doors were flanked with colossal bulls, carved in marble, the two facing the stairs being like the natural animal, but of colossal size, while the others facing the palace, of the same size, were sculptured like those found at Babylon and Nineveh, with great wings and human heads. They were the figures of the seraphim who guarded the gates of paradise.[1] Among all the ancient nations, the king was considered to have divine power and authority. The monarch in the ancient world lived in a paradise, surrounded by a divine influence, partaking in the authority of Adam over his children, over the lives and property of the people, and that was why they were guarded by the lion, "the king of beasts," or by the bulls offered in sacrifice to the Deity.

Of all buildings of the Aryan races, their public halls have ever been the largest and most magnificent. We find them exemplified in the Grecian temples, in the Roman baths, in the ancient amphitheatres, in the Moorish palaces, in the great cathedrals of Christendom, but, above all, that is shown in the two magnificent Pillared Halls still standing on the platform of Persepolis. They are much alike, and a description of one will give an idea of the other. In the middle of the higher terrace, not far from its northern rocky mountain boundary, stands what remains of the great audience building, called the "Hall of a Hundred Columns." The whole edifice forms one magnificent chamber, with portico and guard chambers 183 by 52 feet, the roof sustained by 16 pillars about 35 feet high, set in rows of eight. The hall proper, behind or beyond the portico, was 227 feet square, its roof upheld by 100 columns in ten rows, each pillar

[1] Gen. iii. 24.

being 35 feet high. The four inclosing walls, each 10 1-2 feet thick, are pierced by doorways opposite each other, looking down the avenues of columns, while in the spaces between the windows were three niches, with the beautiful sculptured ornaments peculiar to all Persian architecture.

The sculptured ornaments represent the powerful monarch clothed in royal vestments, seated on his throne, with the tiara of the high Persian priest, or the chief Magi, on his head. Over the throne is a canopy overshadowing the king, with images of lions, the king of beasts and bulls, the chief victim offered to God, while in the centre, directly over the head of the monarch, flashes forth in gold and precious stones and fine work the winged representation of life, such as we find on the breast of the mummies of Eygpt—all these representing to the people the king among men as the lion among animals, as the bull sacrificed to God, or as among the cattle, the master of life and death over all his subjects. The king is represented accompanied by five attendants below him, his guards arranged in five rows of ten each, with shields, spears, short swords, bows and quivers—200 figures surround the king. The monarch is represented seated on his high throne, placed on a lofty platform, to which he ascended by three stairs or terraces, each upheld by personages of different costumes, representing the different provinces into which the Persian empire was divided, or the three original tribes into which the three sons of Elam separated soon after they left Babylon after the confusion of tongues.

Such were the place and the oriental grandeur with which the mighty kings received the ambassadors coming from different nations and courts to meet the heir of Elam, of Sem, of Noe, and of Adam, the ruler of the Medes and Persians. Feeling the prophetic blessing of Noe that God would enlarge Japhet, etc., in the most ancient times the Medes had conquered the Persians and placed an Aryan dynasty on the throne of Elam, which they held even to the destruction of the empire under the Mohammedans. From the most early times, then, the Medes ruled the Persians, and therefore they are always mentioned first in the Bible, and in all historic accounts. In the sculptured figures of these famous buildings everywhere, we meet not the heavy phlegmatic face of the sons of Sem as at Babylon, but the refined, intellectual, shapely countenances of the sons of Japhet, showing that the Aryan or white-faced Medes predominated over the yellow Persians.

When after the confusion of tongues [1] the Ayran or Japhetic races separated from the Babylonians, going back towards the north, the children of Elam first definitely settled at Murgab, or, as it is better known, settled at Pasargade, where are still found remarkable ruins recently examined by MM. Coste and Flandin, while Gen. Williams and Mr. Loftus explored the ruins at Susa and other sites. At Murgab still stands the tomb of the great Cyrus, who gave liberty to the Jews and allowed them to return from the Babylonian captivity and rebuild the temple of Solomon destroyed by the Nabuchodonosor.

The tomb of Cyrus entirely differs from that of the other Persian kings, it being, as Arran says, "a house upon a pedestal." [2] The tomb proper rests on a high stone base, composed of great blocks of pure white marble, which rise in the form of a pyramid of seven steps of different heights. The first step is thirteen inches high, the second five feet five inches, the two next are three feet five inches, and the other three measuring each one foot ten inches high. On the top of this platform, rising eighteen feet ten inches high, is the tomb itself, a little marble house crowned with a roof of stone: the tomb proper being eleven feet long, seven feet wide, and the same high, inside measurement. It has a door in the gable end, but no window. Here, at his death, the body of the great Cyrus was placed in a golden coffin, but no vestige of it remains to-day. Standing thirty-six feet above the plain, being forty-seven by forty-three on the ground, this tomb, in its severe simplicity, as the last resting-place of the great Cyrus, the heir of Elam and of Sem, God's Shepherd [3] who delivered the Jews from the Babylonian captivity and sent them to rebuild God's temple, reminds us of the tomb of Christ still standing at Jerusalem. One was but a figure of the other; one restored the temple of the living God, the other restored the worship of Jehovah; one was the founder of a great kingdom which restored the Jews from captivity, the other founded the Church, which restored the whole human race. The tomb of Cyrus is surrounded by broken columns, twenty-four in number, which appear to be the remains of a colonnade, or temple, once surrounding the tomb.

The other tombs of the Persian kings are excavations in the solid rock of the mountain, at a considerable elevation above the plain. They are ornamented with pilasters, capitals, and inscriptions. As they were cut into the face of a

[1] Gen. [2] Exp. Alex. vi. 29. [3] Isaias.

mountain, high up, it is extremely hard to approach them. There are three in the rocky mountain, behind the great platform on which the palaces above were built at Persepolis, and four in the face of the mountain bounding the Pulwar Valley. The general shape of each tomb on the outside is that of a Greek cross, divided into three parts, the lower arm of the cross being generally plain, the horizontal arm having a door, with a window each side. The upper half of the cross has inscriptions and sculptures representing the monarch worshipping God under the name of Ormazd. As it was contrary to the religion of Zoroaster to allow the body to mingle with and pollute the earth, the body of the dead king was inclosed in a gold coffin, and placed in the tomb which he himself had caused to be excavated in the solid rock at an elevation above the surrounding plain. Deposited in one of the many chambers hewed within the mountain, the coffin was surrounded with rich cloaks, tunics, trousers, purple robes, golden earrings set with gems, daggers, carpets, drinking goblets, and household utensils, for the king to use on his long journey to heaven. The tomb of Cyrus had an inscription when first discovered by the Greeks, but it long since disappeared. The last resting place of Darius Hystaspis represents the monarch praying to God Almighty, and offering Him sacrifices and gifts and libations.

The earliest accounts profane history gives of the Persians show them divided into three tribes, for Elam had three sons, and each became the father of one of these tribes, yet Herodotus tells us that in his day they were divided into ten tribes, of which four, the Dai, Mardi, Dropici, and the Sagarcii, were nomadic wanderers, as customary with the patriarchal period, and the Panthilaei, the Derusiaei, and the Carmanians were farmers. The Pasargadae, who gave this name to their second capital, were the ruling tribe, to which belonged the royal family. The Magi were the priests. History does not give the occupation of the other tribe, but they were very probably the laborers.

Herodotus says that the Magi, the priests, belonged to the Medes. They were therefore the sons of Japhet, descendants of Madai. They remained faithful to the Persians, the descendants of Elam, because he was the first-born, and heir of his father, Sem, and, therefore, as the heir of Noe, the ruler of the human race. These Magi being the priests and spiritual teachers of the Medes and Persians, the channels by which came down the religion of Noe and of Adam, they kept pure for centuries the worship of the true God in the

great Persian empire. The more we study the few remains which have come down to us from this remote time, the more we are surprised at the sincere piety and deep religion and devotion of these early times. We find not the slightest marks of that gross sensuality and debasing idolatry which early obtained among the sons of Cham, the second son of Noe. Among the mountains of Iran in Persia, among the high lands of the Medes, we find the pure spiritual worship of the true God under the name of Ahura-mazda, from Ahura, "the Divine Celestial Being," and mazda, "the Living Wisdom." The name, then, of the Deity among the Medes and Persians, was about the same as our name Almighty God, or the Living, Eternal, Almighty Wisdom. The pure teachings and ideas of our Creator, God, which had been handed down from father to son, show us the revelations given to Adam, to Noe, and to the Patriarchs. In the faith and morals of the Persians we see the religion of the human family before the separation of the human race. From the purity of the religion of the Persians approaching so near to the teachings of Christianity, we conclude that they were the first to obey the command of God to separate and found colonies, and that they early left Babylon, before the infidelity and rebellion and sensuality of Nimrod had corrupted them. Their morals were chaste, their lives childlike, their daily lives innocent in simplicity, and their religion was a pure worship of God in the earliest ages of the empires of the Medes and Persians.

Still feeling the blessings of Noe on the sons of Japhet to enlarge and spread, the Medes conquered the Persians and placed their own dynasty or royal family on the throne long before history opens. Therefore Japhet becomes the ruler and the teacher of Sem, the eldest son was rejected, and the youngest taken in his place even among the oldest nations of the earth, for it was a figure and a type of the rejection of the Jews and the calling of the gentiles to the light of the Gospel, even at that remote age, for all things took place in history for Christ and for His Church.

The tribe of the Magi, "priests," "wise men," "teachers," from the Persian, mag, "a priest," they were the priests of the Medes, and when the latter conquered Persia, they also became priests of the Persians. Who their father was we know not; his name was forever lost—the word magi itself means "the wise men," for they guarded the religious traditions of Adam, of Noe, of Elam, and of their forefathers, and handed them down to the younger generation of priests and prophets.

They offered sacrifices to God, which prefigured Him who was to come—the Saviour of the world. Day by day they poured out before Ahura-mazda, the Jehovah of the Jews, the God Almighty of the Christians, the prayers of the Soma ceremony, and drank an offering, the fermented juice of the Soma plant, till they felt the effects, as did their forefather Noe when his evil-minded son laughed at him.[1] In penance and holiness they devoted their lives, passing their time in prayer and study, and teaching the children of the king. We find the remains of that religious sentiment in the Druid's "oak knowledge," of the Britons, the ancient French, and the Irish, whose priests, called Druids, lived in the depths of the oak forests, leading lives of study, prayer, and contemplation, worshipping the true God, or His type or figure, the sun, fire, and the natural forces. When centuries later St. Patrick came to preach to them God and His Son crucified, the Irish, with hardly an exception, came to hear him, for the foundations of his preaching about God, the rewards of heaven and the punishments of hell, the creation and the flood, the enormity of sin, the punishment due to it, and sacrifice, the supreme act of divine worship, all these were known to them, taught by their forefathers in Iran, Persia, and the people of Ireland, "the land of noble men," came into the Church in crowds.

We find the very same teachings among the ancient people of the original Iran, "the land of noble men," the land of Persia. They had the most exalted spiritual idea of the greatness and holiness of God, whom they named Ahura-mazda, "the Creator," "the Preserver," "the Governor of the universe." And we are astonished to find that the teachings of the Druids, the priests in Germany, the schools of the west of Europe, and the doctrines of the Magi of the Medes and the Persians, are the very same, showing that the two farthest separated tribes of the sons of the Japhet held the same religious teachings, proving that the sons of Japhet holding the blessings of Noe had preserved the original revelation better than the sons of Sem and Cham, who received not the blessing. The Magi and the Druid priests held their religious worship like Noe, in the open air, in the forests, under the great oak trees, as they built not temples made with hands, for the God, who by a word of His almighty power created all things. These pure religious sentiments they inscribed on temples, carved on palaces, wrote on walls

[1] Gen. ix. 27.

of mighty mountains, inscribed on tombs. Everywhere we turn in Persia we find an inscription coming down to us from the days of the mighty kings of the Medes and Persians. They say all their power, prosperity, health, and all they have, came from God, whom they called Ahura-mazda, or for short, Ormazd. Their conception of him and of his worship was precisely the same as that of the Jews for Jehovah, or that we express by the word Almighty God. The remains of the literature of the great Persian people, the inscriptions which have survived the wrecks of time, the monuments of this greatest empire, show us the remarkable piety and devotion they showed towards God, and towards the Magi, His priests. This was the bulwark and the foundation of their power. On these pure religious principles the kingdom was built, and that religion sustained Persia for so many centuries.

Leaving the crumbling palaces, tombs, and buildings which remain, the ruins which dot the places as described above, where the great kings lived and ruled for so long, let us go back to the religion of Persia in another way. The literature of a nation shows its life much better and clearer than any inscription on palace or tomb. Among the Parsees of India, the few remaining peoples of the Persian empire, we find the sacred books written by Zoroaster, "the living star," the founder of the empire. There the reader can see and peruse the very books of the Medes and Persians in all their beauty and simplicity, such as charmed the minds of Cyrus, of Darius, of Artaxerxes, and the Magi, whom these books led to the manger of the new-born Christ. According to the scholars learned in the ancient Persian, the word they used for God, Ahura-Mazda, means "the Great Giver of life," "the Living Wise," "the Living Creator of All," "the Divine Much Knowing," "the Divine Much Giving," etc., titles which correspond with our idea of the God of the Christians. In the Yacna, perhaps the oldest of the Zend-Avesta, the books of Zoroaster, Ahura-Mazda, or as they called him for short, Ormazd, is "the Creator of life," "the earthly and the spiritual" (Yacna), "who made the heavenly bodies," "earth, water, and trees," "all good creatures," "all good true things." "He is good," "holy," "pure," "true," "the Holy God," "the Holiest," "the Essence of truth," "the Father of all truth," the best Being of all," "the Master of purity," "the Supremely Happy," "having every blessing—health, wealth, virtue, wisdom, and immortality."[1]

[1] Yacna, phrases taken here and there.

He rewards the good; He punishes the wicked, and bestows not only earthly gifts, but also spiritual blessings, on those who serve him. Such are the teachings of Zoroaster, the founder of the Persian empire. That was the very essence of the teachings of the magi, his followers. It represents God, the Supreme Being, the Great and Powerful, the Jehovah of the Jews, but more like a Father—not the terrible and far-distant Jehovah the Jews conceived God to be. The magi rather taught that God was our Father, near to us, and encouraging us to be good, rather than as standing aloft, the Mighty One, ready to strike us down into hell fire the moment we sinned, like the Jews taught Jehovah to be. The Zoroastrian teachings of God were nearer like that of the Christian teachings of a loving, fostering Father, who takes delight in seeing His creatures prosperous, happy, contented in this life, and partaking with Him in His happiness in the other world.

The magi of the Medes and Persians taught the primary principles of religion, the purest Christian teachings regarding God, the creation, the fall of man, the flood, the immortality of the soul, the pure heart, the golden rule, the unity of marriage, personal holiness, the worship of the One God, etc., the same as every Christian Church teaches to-day. Receiving direct from Elam, heir of Sem and of Noe, they, above all nations, had preserved the revelation of God given to Adam and to the patriarchs. Only in later centuries the seeds of error became rooted and engrafted into their national religious life, errors which took their rise in Babylon, the great mother of the paganism of the ancient world.

Deceived by the rebel Nimrod, when they, with other families, helped to build the tower, they began to see the works of God in the storm, in the sun, in the lightning, in the sky, in the heavens, in the stars, and in all the phenomena of nature. Their simple, childlike minds were filled with devotion, religion, and fear of God, and phenomena of nature they could not understand they imagined was God showing forth His power. As their teachers, Noe, Shem, and their forefathers had long before died, they were left to themselves. First believing that these forces of nature, the surrounding mysteries of the woods, the fields, the heavenly bodies, and all they saw and heard in nature, were but so many manifestations of God, it would naturally follow that, in a few generations, their children would fall into still lower errors, and take these natural powers, which Ham studied first at Babylon, not only as the works of God, but as the attributes and powers of God

Himself. From that it was but a step to worship them as so many gods. That was what took place. Gradually the pure religious teachings of Elam, of Shem, of Japhet, of Noe, and of Adam, corrupted by Ham and his children, grew dim in the minds of the Medes and Persians. Then the gross superstitions of Babylon, the unnatural crimes of Sodom and Gomorrah crept into the Persian court, the sensuality of the East lived beside the severe simplicity of the Zoroastrian religion, and the decay of the great empire, like that of the Roman empire, began with the sensuality of nobles and of the kings, and soon after Christ, the Medes and Persians, having fulfilled their divine mission, they began to decay. Before their final fall they were able to withstand the severe self-denying Greeks under Zenephon, and Assyrian and Babylonian armies. When the Mohammedans came with fire and sword, they overran the whole empire, ruined the royal family, and blighted, with the Koran of Mohammed, the Zend-Avesta of Zoroaster. To-day only a few Parsees, children of the Persian, found in India and in Persia, alone they remain to remind us of one of the greatest and the most famous of the empires of the ancient world.

Let us now begin in India, and open the sacred books of the Medes and Persians, the writings of Zoroaster, and there we will find a true account of the religion of this wonderful people. Fortunately for us the sacred books of the Medes and Persians still exist precisely as they did in the days of Cyrus, of Darius, and of Xerxes. The Zend-Avesta, discovered in modern times, now translated into most of the modern languages of Europe, opens up to us the very best means of understanding the religion of the magi, teachers of the Medes and Persians.

We have traced, in former chapters, how age by age the pure teachings of Noe fell into a hero and a nature worship, because they had no supernatural aid, no infallible teacher to keep them within the boundaries of truth. Such we find to have been the precise process of falling-away among the simple, innocent followers of Zoroaster, the Medes and Persians. They believed in God, but soon they believed that the natural forces were so many manifestations of Him, and the powers of nature were so many showings of His face and power to man. That was the origin of pantheism, that God is everything, and they personified the natural forces or powers of God. The Storm was Indra, the Sun was called Mithra, the Earth was Armati, the wind was Vayu, fire was Agni, in Latin Ignis, Intoxication was Soma, each being a pal-

pable and a visible power or attribute or indication of Ormazd, the Eternal God and Creator of the universe. These are the names given in the Zend of Zoroaster. They are the very same, or with but a change of a letter here or there in the Sanscrit literature, the sacred books of the Brahmins of India. We call the attention of the reader to their word for fire, Agni, with which the victim was burned by Noe on the altar [1] where the chief victim was a lamb, and the name of lamb in Latin is Agnus, which in Greek means pure. Thus we find that long before the time of Moses a lamb was the pure offering given to the Deity, typifying Jesus, Lamb of God.

The religion of Zoroaster, the foundation of the great Persian empire, was carried out by the priestly tribe called the Kavi, "Seers;" karapani, "the sacrificers;" ricikhs, "wise men," or, as they have been mostly known, the magi, "the priest," whom Herodotus [2] says formed one of the tribes of the Medes. The Medes and Persians had then a priestly tribe, like the Jews, and they offered sacrifice to God centuries before God commanded Moses to form the priesthood of the Old Testament. The chief act of worship of the magi consisted mostly in sacrifices, both bloody and unbloody; a portion of the victim was burned on the altar with fire, and a part was eaten by the priests. They offered prayers to God under the title of Ahura-Mazda. Their Soma ceremony was the most remarkable form of worship in the ancient world. It is still practised in the old Hindoo religion. In certain respects, it at first was the religious ceremony offered by Noe when he took too much wine.[3] It was a type of, or the origin of the sacrifice offered by Melchisedek, and it may have originally prefigured the last supper of our Lord. Wilson describes it as follows:

"The expressed and fermented juice of the Soma plant [4] was presented in ladles to the deities, invoked in what manner does not exactly appear, although it seems to have been sometimes sprinkled on the fire, sometimes on the ground, or rather on the kusa or sacred grass, strewed on the floor (and forming the supposed seat of the divinities), and in all cases the residue was drunk by the assistants. [5] The ancient East Indian tribes, as described in the beautiful songs of the Vedas, never engaged themselves in their frequent preditary excursions for robbing cows, horses, sheep, etc., without having previously secured the assistance of Indra

[1] Gen. viii. 20. [2] Herodotus i., p. 101. [3] Gen. xiii. 21, 24.
[4] Sciepias Acida. [5] Rig-Veda Sanhita, Vol. I., p. 36.

(the sun) by preparing for him a solemn Soma feast. The Karapani (the highest order of priests) prepared it in due manner, and the Kavis (another lower order of priests) composed or applied those verses which were best calculated to induce Indra to accept the invitation. The Kavis were believed to recognize by certain marks, the arrival of the god. After he had enjoyed the sweet beverage, the delicious honey, and supposed to be totally inebriated, then the Kavis promised victory. The inroads were undertaken, headed by these Kavis, who had previously intoxicated themselves." [1]

In reading these accounts, we at once go back in thought to Noe offering up to God his sacrifice of wine on the mountains of Ararat, "the holy land," when he did not know its strength, but where he was a figure of our Lord at the last supper. Again we remember the bread and wine which Sem, his eldest son and heir to the high-priesthood, under the name of Melchisedech offered at Jerusalem when he met Abraham coming from his victory.[2] Again we recall the ambrosia, in Greek, "freeing from death," the drink of the gods which gave them immortality. Still rises before us the nectar of the gods which the Romans supposed they drank. The Greeks had their drunken orgies in honor of their Baccus, the god of intoxication; the Romans celebrated their saturnalian feasts in honor of their god Saturn, whom the Greeks called Chronos, "time." In all these religious ceremonials we recognize the traditions of Noe's sacrifice, such as we see it today in the Soma ceremony of the Aryan races of East India. We are struck with astonishment at finding in India that Soma religious rite coming down the ages from the days of the patriarchs, which originally resembled and typified the last supper of our Lord.

Some authors, as Rawlinson, claim that the magi caste came from a Scythian tribe which the Persians had conquered. But we think not, and rather hold that Zoroaster was Elam, eldest son of Shem, the grandson and heir of Noe, and that he was their teacher, if not their father. Faithful to Noe and to God's commandments, the magi surrounded and remained faithful to Elam after Nimrod's rebellion. These magi, "the priests" of the Medes and Persians, were the preservers of the religion of the whole human race in the days of Noe, of Shem, and of Elam. Three of them came to the manger at the birth of Christ, and offered the God-man gold, frankincense, and myrrh.[3] It was the religion of Adam, of Noe,

[1] Ibidem Essays, pp. 247-248. [2] Gen. xiv. 18. [3] Matth. ii.

and of the patriarchs, bowing down before Him, whom God had promised to our first mother to come and crush the serpent's head.[1] It was a remarkable showing forth, and a proof of the superiority of the Christian religion compared to that of the patriarchs. The magi who came to worship Christ born at Bethlehem, "the house of bread," were Melchior, Balthassar, and Caspar. The first gave Him gold, for that was always presented to a king, for Christ was the King of the Jews, the heir of David and of Solomon. The second gave Him incense, which was only offered to God, the smoke of which ascending on high, signifies the prayers of the people ascending before the throne of God, because Christ was God, the only begotten Son of the Father. The third gave Him myrrh, which was used to embalm and to bury the bodies of the dead, for they knew He was to die for the whole human race, and it was to be used to embalm His body while it lay in the grave after His crucifixion.

Besides Almighty God, Ahura-Mazda, "the Wise Creator," the Persians also recognized a great number of inferior spirits, the angels given in the Bible, and now believed by all Christians. They called them devas, some being good, at whose head was God; some of them were bad, at whose head was Ahriman, who ever opposed and fought against God. In the separation of the Latins, like the other children of Japhet, they carried with them the tradition of the fall of the angels from their happy state. In the wicked Ahriman we see the demon, the head and leader of the rebellion in heaven, as taught by the Bible. Ahura-Mazda, or as they loved to call him, Ormazd, was the Eternal God, who made the world, while Ahriman was the evil spirit, who ever tried to frustrate God's works. When the Greeks and Latins separated from the land of Iran, ancient Persia, they brought with them the word devas, "spirits," whence Divine, Divinity, Deity, etc., one nation calling them good, the other bad spirits; whence were developed the terms in English, divine, meaning good spirits, while from the same root came devil, demon, signifying a bad spirit, such as we find in modern languages.

The Persian religion allowed no image of the supreme God, Ahura-Mazda, who was "the true," "the lucid," "the shining," the originator of all the best things of the spirit in nature, of the growth in nature, of the luminaries, and of the self-shining which is in the luminaries."[2] "He is the source of light which resembles him, and he is called quathro, "hav-

[1] Gen. iii. 15. [2] Yacna xii. 1.

ing his own light."[1] The very highest and holiest conceptions ever conceived by man, relating to God, the Persians believed. The Yacna, one of their most ancient sacred books, seems to exhaust the terms of the language in applying epithets of power and of infinity to God. They worship God in humble piety, in spirit, and in truth, as they received their religion pure from the patriarchs before the calling of Abraham. The Holy Ghost Himself speaks by His prophet of their king, Cyrus, "Who sayest to Cyrus, thou art my shepherd,"[2] saying, "The Lord God of heaven hath given me Cyrus, all the kingdoms of the earth, and he hath charged me to build him a house at Jerusalem, which is in Judea. Who is there among of all his people. His God be with him, and let him go up to Jerusalem and build the house of the Lord God of Israel; he is the God who is in Jerusalem."[3]

Under God, whom they called Ahura-Mazda, "the wise-Creator," they believed were legions of angels, some the Vehumano, "the good minds," others the Mazda, "the wise," the Asha, "the true," and Armaiti, "the genius of the earth." The very names of some of these angels, like in the Hebrew of the Old Testaments are given. Serosh is the messenger of God. Like the archangel Gabriel he delivers revelations to mankind, he shows men the ways of happiness,[4] he brings to earth the blessings which God gives as our share. Like Michael the archangel, he protects the faith, for he is called "the friend of Ormazd," and he leads the souls of the faithful after death to the heavenly bliss before the throne of God.

Armaiti is the genius of the earth, and the goddess of piety. The early Persians considered that the cultivation of the earth was commanded them by God.[5] It was the remains of the command God gave Adam, to labor and earn his living with the sweat of his brow.[6] Wandering from place to place, the angel Armaiti made the earth fruitful; she induced men to become farmers, she gave abundant harvests, and she presided over nature. In the Yacna, she is said "to reside" in all material creation. We see her in Ceres, the goddess of fecundity of the Romans, in the earth which we call our mother.

Geusurva, "the soul of the cow," the same as the anima mundi, "the soul of the earth," among the Romans was a spirit, which live in and animated the earth as the soul of man vivifies his body. In these early times of the childhood

[1] Haug, Es. p. 143. [2] Isaias xi. 28. [3] Esdras i. 2, 3.
[4] Yacna xxxi. 7. [5] Yacna xxxi. 9-10. [6] Gen. iii. 17.

of the race, the earth was compared to a cow, whence the Greek for the earth comes from the root ge, or ga, meaning in Persian or Sanscrit, "cattle," which first sustained man by their meat and milk. Later, under the name of Mithra, the earth was regarded as a goddess, and worshipped as it is to-day by the Brahmins of India.

Vayu, "the wind," considered first as an attribute of God, was later adored as a god. In the Vedas of the Sanscrit literature, he is Vayu, "the wind-god;" whence came the Latin ventus, "the wind," and other Latin words, meaning to come and go like the wind, as via, "a way;" vis, "power;" vado, "I go;" venio, "I come," etc.

The ancient Persians did not at first worship fire, "Agni," as they used it in their ceremonies. They burned with fire, on their altars, victims to the Lord, as Noe did when coming down from the ark.[1] Neither did they adore Soma, "intoxication," which also came from the sacrifice which Noe offered. These were later abused so that they became objects of veneration, as we see, not only among the Persians, but also among the Greeks and Romans, who called them the Bacchanalia. Before history the intoxication of the Soma ceremony was rejected by the ancient Persians, and a controversy seems to have risen about it between them and the Greeks and Latins while in Iran, before the migration to Europe began, which split the Aryan races. The Persians would not believe that the intoxication in which Noe fell was pleasing to God; the Greeks, Latins, and other branches of the race of Japhet still held to it. It is still a religious ceremony among the Brahmins, followers of Madai. It was practiced by most of the ancient nations of Europe. They supposed that the god came upon them when they were intoxicated. The Iranian, or Persian branch of the Japhetic race, used the Soma juice in moderation only, and before it had fermented or become intoxicating. As a gift of God they drank after showing it to the fire, or poured some on the sacred grass, where the Lord was supposed to rest. As thus restored, or reformed, the Soma ceremony is found given in the Younger Yacna.[2]

Besides good spirits, they had also a knowledge of evil spirits, called Devas, "bad spirits," as opposed to the Ahuras, "the good angels." The word deva comes from the Sanscrit root, diu, "the air," "the sky," from whence the Latin dies "a day," deus, "a God," divus, "rich," etc. First meaning the air—the sky, later it became the name of God Him-

[1] Yacna xliii. 9; xlvi. 8, etc. [2] Homo Yasht.

self, as we still say, "Heaven forbid," "Heaven bless you," etc. When the European nations separated from the Persians in Iran, long before historic times, the word took on a bad meaning, meant an evil spirit who became a devil, a demon, a fiend.

In the Persian religion the Devas were many. They were artful, malicious deceivers, and they injured mankind in every way. Their most noted traits were lying and destroying. They had no distinct names, as did the good spirits. At first no leader is at their head, but in the latter part of the Zend-Avesta, the Prince of Darkness is surrounded with a sort of court, like that of God Himself, against whom they ever work. That antagonism between good and evil became more marked as time went by, till it developed into dualism, teaching two eternal principles, one the Good, God, the other the Wicked, the Demon. These are ever in war with each other. This contrast between Good and Evil is strongly marked in the Gathas, where one is the cpento mainyus, "the white spirit," the other is the angro-mainyus, "the dark spirit." But both resolve themselves into Good and Evil. As time went on they became personified into two eternal, omnipotent Gods, which gave rise to the Dualism of the modern Persians, the present Parsees, and their descendants.

Finding in the world good and evil, joy and sorrow, heat and cold,—everywhere an antagonism; knowing nothing of the rise of or origin of suffering in the human race, which came from the absence of grace caused by the sin of Adam, they imagined that good and evil took their rise in the two infinite principles of Good and Evil. Then they personified them and called them gods. This was before the beginning of the Median empire. This dualistic creed shows itself in the first Fargard or "chapter" of the Vendidad, written before the Aryan nations in their movements towards Europe reached Media Magna.[1] In this ancient book, Angro-mainyus means "a spirit of darkness" as clearly as Ahura-Mazda means "the wise God." Whatever good work God, or Ahura-Mazda does, this evil spirit, Angro-mainyus upsets, blasts, and ruins by sending into it a poisonous serpent. Is it not the remains of the temptation and the fall of man by the serpent in the garden?[2] Wars, ravages, sickness, unbelief, witchcraft, sin, and all evils are caused by this demon, who continually strives to frustrate and upset the works of God. Without him the world would have been "very

[1] From 858 to 823 before Christ. [2] Gen. iii.

good." He makes it a scene of trial and of suffering. It is the most perfect system of the original revelation given to Adam and the patriarchs, which existed among the nations of antiquity, the exact facts of the beginning of the Genesis here and there becoming grotesque by the childlike fancies of our first Aryan or Iranian Persian fathers. They had been taught by Elam, heir of Sem and of Noe. They were once the guardians of the revelations given to the human race, which, later, were committed to writing by Moses in Genesis.

Having thus established the Dualistic system very like the present Christian idea of God, and the devil trying to upset his works, and drag man to perdition, the lively imagination of the ancient Persians create rival courts, for their two great Beings, with advisers, aids, and executors of their wills. The councillors of God, or of Ahura-Mazda, were Amesha-Spentas, "the immortal Saints," afterwards corrupted into Amshaspands. The first was Vohumano, "the good mind," who maintained goodness in men, and life in animals. Ashavahista, "the most splendid," "beautiful," in the beginning was changed to "the highest Truth." He was the light of the universe. He maintained the light of the heavenly bodies, and preserved all things whose life and growth depended on light and heat. Khshathra-vairya, "possession," or, "wealth," presided over riches, and the dispensing of earthly goods. Cpenta-Armaiti, "the holy Armaiti," represented the earth, and the genius of piety. Haurvatat, "health," was the best gift which God bestowed on creatures, and later he gave immortality to the vegetable world. Such were the heavenly spirits which surrounded the throne of God.

The councillors of Angro-mainyus, the devil, were Akomano, "the bad mind," whose special sphere was the mind of man, where he suggests evil thoughts, and tempts him to do bad. Indra, the next in rank, was the god of the storm, the destroyer of crops, and the holder of the thunder-bolts. He was the god of war. Caurva was next, and is believed to be the same as the Hindoo Shiva. Darkness and Poison came next, and these completed the six councillors of his satanic majesty.

As time went by these principles of Good and of Evil had their armies of spirits, good or bad, like themselves, somewhat as Milton gives in his Paradise Lost. The bad spirits are the Devas of Persian mythology.[1] The whole universe is

[1] Yacna xii. 4.

filled with these good and bad spirits, one army ever fighting against the other. It reminds us of the peculiar stories of the Irish "good" and "bad" spirits,—fairies, "good people," whom their traditions say fill the air, the fields, the genii and cupids of the Romans, the spirits of the Greeks, the mythologies of all the Japhetic people, the foundation of the ghost stories all over the world.

At the head of Ahura-Mazda's army was Serosh, "the sincere," "the beautiful," "the victorious," "the true," "the master of the true," etc. He takes the place of the archangel Michael in his contest with Lucifer. He protects the Persian territories, kills demons; he guards the world with his drawn sword. He stands on guard at all times, but especially at night. He continually contended against the bad captains of Angro-mainyus' hosts, such as Drukhs, "destruction;" Aeshemo, "rapine;" Daivis, "deceit;" Driwis, "poverty," etc.

They had the most exalted ideas of truth, purity, piety, industry, and the moral virtues. These virtues were practised by the whole nation, from the great king on the throne to the poorest peasant. The cultivation of the soil was a religious duty, for weeds and barrenness were sent by Angro-mainyus, the devil. Piety consisted in worshipping Ahura-Mazda, "the Eternal God," and honoring His holy angels. The chief acts of divine worship was the Soma ceremony, the sacrificing of animals, like the Jews, and in singing hymns of praise to the Deity. These sacred songs are found in the Gathas of the Zend-Avesta, and in the Yacna of the Seven Chapters. The Soma ceremonial consisted in extracting the juice of the plant, with a formula of prayers performed by the priests, the presentation of the liquid to the fire, and its consumption by the officiating priest, and its division among the other priests, all the people taking part. As the juice was consumed before any fermentation set in, there were no abuses or drunkenness such as took place later among all Aryan or Japhetic races. The formula or liturgy used shows the most enchanting poetry, deep reverence for God, and love of man. It is almost Christian in sentiment, and moral in every word. We can imagine the worship of Noe, and of the patriarchs, of which this is the remains, and the pure, deep religious feelings of the ancient world, among whom the Persians were the leaders, the guardians of the revelation given to their forefathers, Elam, Sem, and Noe.

The Persians never offered human sacrifices. The beast

immolated was often a horse, which fact is mentioned by Xenephon, [1] and it was practised by the fire-worshippers, too, till a late day. As many as ten mares were sometimes offered to God in one day, and they chose those heavy with foal, when any special grace was wanted. Oxen, sheep, and goats were also sacrificed. A priest clothed in white vestments, performed the sacrificing act, burned the fat, or offered the flesh to the fire by way of consecrating it. Then it was eaten at a solemn feast by both priests and worshippers.

Like all the ancient nations, they were strong believers in the immortality of the soul. At death both good and bad souls pass over the Chinvat Peretu, "the Bridge of the Gatherer," which gave Mohammed the idea of the way over hell. That bridge was sharper than a sword, and finer than a needle, over which all must pass, The wicked fell down into hell, while the good soul, helped by the angel Serosh, and aided especially by the prayers of his friends in this world, entered the golden portals of heaven where, saluted by Vohu-mano, the departed joyfully went on his way to the glorious throne of Ahura-Mazda, "God All-Wise." The bad souls fell from the bridge into hell, where they were forced to remain forever, feeding on poisoned banquets. The body rose also, as the resurrection is distinctly mentioned in the Zend-Avesta. The magi taught these doctrines as we find them in the Zemyad, Yasht, [2] and in the Gathas.

They had a tradition that there had been a golden age, when Yama, "the king," reigned over a perfectly happy family, in Aryanem vaego, "the habitation of the noble men," the traditional seat of the Aryan or white race. There was then everlasting summer, and there no sin or defilement entered. They dwelled amidst odoriferous trees and golden pillars. Their food was ambrosial; their lives were filled with pleasure; their cattle were the largest,—it was their paradise. Many are the titles of Yama "the king," who is identical with Yama, "the first man," the father of the race as given in the Sanscrit Vedas of the Hindoos. They had other heroes of their race, such as Thraetona, born in Varena, who killed the great dragon, or dread serpent, the demoniac enemy of the Iranian race. Keresapa, born of the noble Sama family, mighty among kings, slew Cravara, the queen and the venomous serpent. These read like the mythologies of the northern European nations.

By the lapse of centuries, the fire lighted on the altar to

[1] Cyropedia viii. 3.

[2] 98, 90.

consume the flesh of animals, as Noe sacrificed, was taken as one of the elements of earth, a physical force, a manifestation of God, the others being earth, air, lightning, sky, storm, etc. Time went by, and they worshipped fire. Hence the fire-worshippers of our time in Persia are a part of the Persian nation. To this day the ancient temples of the fire-worshippers are still found in the mountain regions of Armenia, Kurdistan, Luristan, etc. Here we see the origin of the theories of the Greeks and Latins regarding the five elements of fire, earth, air, water, etc.

The magi, "the priests," teachers of the Medes and Persians, did not place gods over the material elements, as did the Greeks and Latins. They did not personify the natural forces, as later did the Hindoos. They did not adore their ancestors like the nations of China and of Mesopotamia, but they worship nature herself—the physical and natural forces as manifestations of Ahura-Mazda, all were God working through nature. Fire, water, earth and air, especially the first two of them, were divine forces. They guarded the perpetual burning fire, which they said came from heaven, keeping it burning from year to year; the special work of the magi being to see that it never went out. It was a great offence to blow the flame, to burn a human body, and they did not bury their dead. Water was reverenced next, and springs, rivers, and lakes received offerings of victims, which, brought near them, they there sacrificed to the water, where not a drop of blood could pollute the element with its touch. That was why rivers, springs, and water had been held sacred by the Europeans before the preaching of Christianity. The lakes, springs, and rivers of Ireland, before St. Patrick's day, the Ganges of India, the waters of many parts of the world, are still honored. The earth was holy, and therefore no dead could be buried in it. The dead were exposed to disintegration by the atmosphere, or to be devoured by birds. These customs are still followed in the East.

The magi were the priests, some say, originally of the Scythians or Tartars, others of the Medes, still others of the Persians. They all belonged to one tribe, like the Levites among the Jews. They alone performed sacerdotal functions, offered the sacrifices, prepared and slew the victim while reciting or singing the sacred words of the ancient strain, pouring on the ground the libation of oil, milk, honey, holding the bundle of tamarisk twigs, the barecma of the Zend. Standing as the mediators between God and man, they claimed prophetic powers, and the interpretations of dreams. They

taught religion, preserved the ancient traditions of the empire, gave council to the kings, and took part in all state ceremonials. They formed a special caste or rank above all others, of which we find the remains in the Brahmins of India. Clad in white robes, wearing on their heads a tall felt cap, like the priests of the Oriental Rites, with long lappets at the sides, each with barsom in hand, they marched in solemn procession to their pyræthia, or fire-altars, like the Druid priests of the ancient Celts of the British Isles, and there standing around the smoking altars, they performed their religious functions before the crowds of worshippers.

Whence came the magi into Persia we know not, but on the pure religion of Adam and of the patriarchs, they engrafted their worship of the natural forces, taking a high rank among the Persians. In time they introduced the principles which led to the Brahminism of our day in India. From their incantations, fortune-telling, divinations, superstitions, came the word magic. We find that the Druids of western Europe followed almost the very same religion as the magi of the East, and it seems that the round towers of Ireland were the temples of the fire-worshippers, the sacred fire forever burning on the tops, the people standing around, while the Druids, the priests, performed their religious rites like the magi of Persia.

From the prehistoric times when the Indo-Aryan race of Medes and Persians spread to that "Land of Mystery," India has been the prey of conquerors from the times when Alexander's soldiers overran its western borders, when Warren Hastings and Lord Clive founded there a British empire, till Lord Beaconsfield proclaimed Victoria its queen. It is a land of solid porphyry temples, of grotesque and quaint religious buildings, of sacred rivers, of elephants, of austere religious orders, of deep and awful self-denial, of systems of philosophy which would shame the childlike attempts of European scientists, of the worship of the true God under the name of Brahm, of the adoration of idols under horrid forms, of deep social distinctions under the name of Castism, as ancient as the race, of social customs which centuries have fixed. Of religous beliefs which are mysterious, India has ever remained a mystery. There we find a religion of the purest spirituality, teaching that this whole visible world is nothing but the external expression of God, that matter is eternal, God visible to our eyes, that we are parts of God, and that we will find no rest till we are absorbed into Him. Brahm, "God," is everything; there is nothing but God. Such was the nat-

ural result of the reasoning of the Medes and Persians left for so many centuries without a teacher or a Bible to guide them. It was but a step to say that "there is nothing but God;" the Trinity is God, Spirit, and Matter, and all these three are infinite, eternal. The world is God appearing to us, for God appears to us under the form of material things, and therefore they must be worshipped as appearances of God; and when we adore images, we are only worshipping God under these material forms. God is a spirit which manifests Himself as life, and therefore all things which live are manifestations of God, whence animals, men, vegetables, are but the workings of God's Spirit through them, and they must be worshipped as God. From the pure adoration of the God of the Medes and Persians, of their forefathers, to the idolatry of modern times, Asia, in our times, was a logical carrying out of the fatal mixture of Nature worship, of looking on the forces of Nature as manifestations of God. It was the result of the words of the Demon to Eve: "You shall be as gods, knowing good and evil."[1] When the Medes, acting under the impulse of Noe's words, "May God enlarge Japhet, and may he dwell in the tents of Sem,"[2] the Medes went to the East, and carrying with them their sacred books the Sanscrit literature, there they separated into tribes, which became great nations, giving rise to Brahminism, and from that sprung Buddhism. Both are overrunning Asia.

The Gurus, or teachers of the ancient religion of India, scattered all over that mysterious land, rarely come in contact with Europeans, or appear among the people of common life, being buried in the forests or in the monasteries, given up to study, contemplation, and asceticism. They are divided into two great schools, the Himalayan of the north, and those of the south of India.

From the two ideas of the fall of man, and the conflict between good and evil, came the peculiar religion of the Medes and Persians. That was the origin of their teachings, that the world is ruled by two eternal Principles: one good, Ormazd; the other bad, Ahriman. To explain better that system, centuries later they conceived the idea that both these principles, or beings, were created by one "Absolute," "Eternal" Being, Zerana-Akerana; that Ahura-Mazda, "the King of Light," remained faithful to him, while the other, Ahriman, Angra-mainyus, "the King of Darkness," rebelled against him. It was the remains of the creation, and of the fall of

[1] Gen. iii. [2] Gen. ix. 27.

the angels, as given in Holy Writ. The natural forces, the world and nature, these they deified, all we see is God.

The sons of Japhet were always the teachers of the Asiatics, "May God enlarge Japhet, and may he dwell in the tents of Sem."[1] The magi, "the wise men," were the priests of the Medes, and they became the teachers of the Persians. We are not yet able to find whether the seeds of idolatry, the deification of the natural forces, came first from the Persians or from the Medes, and we know not which race corrupted the other. The doctrines of the Persians are found in the Zend-Avesta, and the religion of the Medes in the Vedas, one of the Sanscrit books. Some think that the Sanscrit was the mother-tongue of the seven Indo-European nations, born of the seven sons of Japhet, and, perhaps, he himself spoke that language so like the Greek, Latin, Gaelic, German, Scandinavian, and Sclavonic languages.

The Parsees, the few tribes known under that name, are all that remain to us of the great empire of the Medes and Persians, who once figured so prominently in the ancient history of Western Asia. We find them to the number of 200,000 in India, while a few are still left in modern Persia. The religion of Zoroaster, father of the Persians, did not spread over Asia, as did the teachings of Madai, father of the Medes, now found in the Sanscrit. Elam, or, as he is now called, Zoroaster, was the eldest son of Sem, who was not blessed by Noe, and his children did not partake in the benedictions of the Holy Ghost, while on Madai, third son of Japhet, descended the Spirit of God, by these words: "May God enlarge Japhet, and may he dwell in the tents of Sem."[2] The religious teachings, then, of Elam, son and heir of Sem, passed not outside the boundaries of the tribes descending from him, and his teachings, the doctrines of Zoroaster, the Parsees still hold. But when we turn to the Medes, we find them spreading all over Asia in the forms of Brahminism and Buddhism. God is still "enlarging Japhet," and the principles of religion flows down from Adam and Noe, through the Medes and Persians, taught by the priests of these ancient nations, under the names of the magi, or wise men, who came to offer their gifts to Christ at His birth. It was the tribute of the most ancient religion of the world, offering its gifts to Christ. It was the offering of the Zoroastrians, of the Brahmins, of the Buddhists, of the religions now overrunning Asia, to the new-born Christ, to show that these religious sys-

[1] Gen. ix. 27.

[2] Gen. ix. 27.

tems, the remains of the religion of Adam and of the patriarchs, bent before the new-born Man-God, who came to renew the world and restore the worship of His Father, which had been corrupted by the sins of ages, of error, and of wandering. But of these religions we will speak farther on in this work.

CHAPTER XIII.

THE RELIGION OF THE ASSYRIANS.

SEM, eldest son of Noe, inherited his father's possessions, the Asiatic continent. Asshur, "the level plain," the second son of Sem, therefore took possession of the northern part of the great Mesopotamian plain, the head waters of the Tigris and of the Euphrates. There his children increased and multiplied, and from him they are called the Assyrians—"the people of the level plain." Nimrod called one of his sons Assur, so named after his granduncle. Aided by his father, Nimrod, went north and conquered the Assyrians, and built the great city Nineveh, called after himself; in Greek, Hercules, Nin in the Babylonian tongue, or Ninus in Latin; thus he usurped the title, name, and throne of his granduncle, Assur. He introduced among the Assyrians, sons of Sem, the very same religious teachings and false religious principles, the idolatry of his father's kingdom in Babylon. "Out of that land went forth Assur and built Nineveh, and the streets of the city, and Chale, Resen, also, between Nineveh and Chale; and this is the great city."[1]

The arts, sciences, architecture, peculiar mode of building, writing, etc., found to-day at Nineveh and Babylon, are the very same. The religion hardly differs, except they gave different names to the same gods. Their mode of worship was almost alike, differing only in detail. But the people were not the same. The sculptured images in recent times, unearthed from the ruins of the ruined cities of Assyria, show us that the people were of the Semitic stock, differing but little from the Jewish faces we find to-day in our streets. "The Scriptural genealogies connected Assur with Aram, Eber, and Joctan, the allowed progenitors of the Arameans or Syrians, the Israelites or Hebrews, and the northern Joktanian Arabs."[2] The more recent discoveries have confirmed this conclusion. The builders of the great cities of Nineveh, Chale, and others, now in ruins on the banks of the Tigris, were of the race of Sem. But Nin, or Ninus, son of

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[1] Gen. x. 11-12. [2] Rawlinson, Ten Great Empires, vol I., p. 152.

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Nimrod, "the rebel," calling himself Assur, conquered the Semitic race, and gave them the ruling family.

The religion of the Assyrians so nearly resembled that of the Babylonians, that it would be a loss of time to describe their gods, forms of belief, and worship. It is evident that Ninus carefully forbade any religion which did not agree with that of his father, Nimrod, and plenty of evidence is found to show that they even descended to a lower state of grossness and sensuality which the special curse on the sons of Ham, from whom Ninus, or Assur, came, introduced. The majesty of the king was surrounded with a divinity in these days, and he had the lives and properties of the citizens in his hands, and could take their lives with only a nod.

Among the remains of Assurbanipal and of Sargon II., kings of Assyria, brought to the British museum, was an inscribed cylinder with the sacred tree, with a man on one side and a woman on the other, the fruit depending from the tree, while an erect serpent, near by, allured them to take the fruit. It was the account of the temptation and the fall of man. But eighteen years later the Cutha tablet, dating centuries before Abraham lived, was unearthed, and here is what it says:

"The great gods all of them determiners of fate,
"They entered, and death like the god Sar filled,
"In sin one with the other in compact joins,
"The command was established in the garden of the god
"The fruit they ate they broke in two....
"Great is their sin themselves they exalted,
"So Merodach their *Redeemer he* appointed their fate."

What more perfect account of the temptation and the fall of man could be given? But that is not all. The first tablet gives the mother Eve with full breasts, like the Hittite goddess at Carchemish, the Ephesian Artemis, the Phœnecian Astoroth, and the numerous female goddesses worshipped before Christ, which originated in the false idea of our mother Eve.

Ninus, treated as the great founder of the cities, while living surrounded with the majesty of a supernatural being, was deified when he died, and ever afterwards he was the chief god of the Assyrians. In the inscribed bricks and alabaster wainscotings of temples and buried cities, tombs and palaces, he is called "the king of the gods," "the great Lord," "the father of the gods," etc., titles which belong to Nimrod or Belus, his father, king of the Babylonians. Ninus, or Assur, was the titular deity of all the kings of Nineveh. "He

placed the kings on their throne, established them in the government, lengthened the years of their reign, preserved their power, protected their forts and armies, made their name celebrated, and the like."[1] Assur, son of Sem, from whom the people descended, and Assur, or Ninus, son of Nimrod, who usurped his place and throne, gave the Assyrian name to the nation, and then later, after death, he became their god. Every city throughout the great empire had its shrine dedicated to Assur, the father and first progenitor of the race. But later, from being honored as a hero, he became to them a god, to be worshipped and adored.

His emblem on the sculptures is a winged globe, or circle, from which issues a man, or three heads, which latter image some think represents the Trinity,[2] as the Eicton, Cneph, and Phtha of the Egyptians, in the Ormazda, Mithras, and Arimanyus of the Persians, the Monas, Logos, and Psyche of the Greeks. It seems from these, and many other historic facts, that a dim revelation of the Trinity had come down through all nations. The great king of Assyria carried the emblem of Assur wherever he went, and it was engraved on his throne, embroidered on his robes of state, on his cylinder, signet ring, and on his tomb.

Frequently we meet with the image of the tree of life of paradise, with its fruit carved on the walls of the temple and of the palace, which writers say represents the tree of life which God forbade Adam to eat. It was the Asherah of the Phœnecians, and origin of the groves in which the ancients used to worship, and which were forbidden so severely to the Jews in the Old Testament. To the religious system of Babylon described before, the Assyrians added the impure worship of Venus, uncleanness deified, impurity adored as a goddess, the sin of Sodom and Gomorrah, the nature of which we will not mention, the prostitution of wives and daughters, the adoration of dead Assyrian and Babylonian kings under different names, and the worship of the reigning king as a heavenly person, with powers while living almost divine, yet below this and behind all these royal abominations we find the most devout people. They had the most religious feelings and piety, and faith, coming down from their forefathers, which we must admire, and which would have been wonderful, had it not been corrupted by Nimrod and his son Nin, or Ninus, who dethroned their granduncle, King Assur, and assumed his place and throne.

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[1] Rawlinson, Ibidem: vol. i. p. 342. [2] Rawlinson, vol. i. p. 343.

The gods worshipped in Assyria after Assur were the gods of Babylon under similar names, while their early kings were deified at their death, or by later generations, and received divine worship. First they were saints, then gods. The recent discoveries among the Oriental nations, the examination of the great mounds of Mesopotamia,—the remains of the great cities mentioned in Genesis x., recently uncovered, reveal to us what the Bible only hints at. Modern discoveries show that Moses knew well what he wrote. All branches of learning tend to prove the divinity and the truth of the Bible narrative, and only in our day do we realize the wonders hidden in the book of Genesis.

The vast palaces of Assyria, the great temples of Babylonia, the hidden treasures of antiquity in Egypt, in our day, are opening up before our eyes the wonders of the first centuries after the flood. On sculptured walls, in storied scenes, on wainscotings and ceilings of the palaces of Sagon, "the established king" of Nineveh, in buildings built by Assur-bani-pal, "Assur has formed a son," everywhere in Assyrian cities we find portrayed pictures of the king of Nineveh offering sacrifices of animals, like Noe after the flood, his head crowned with the high tiara of the great high-priest of the human race, burning incense, typical of prayer, the smoking altar, the carved fire painted red, the priests leading up the animals, the king pouring out libations of wine, while, near by, stands the sacred tree of life, the tree of good and evil, while a vested supernatural figure with eagle head points to him the forbidden fruit. The great sculptured human-headed bulls, the winged lions carved from solid blocks of marble from twelve to twenty feet high, range round the great palace or temple, or stand silent in rows leading up to the dwelling of the great king, reminding his subjects of the Cherubim standing guard at the gates of paradise. We find the Assyrians held the serpent typical of wisdom, for he told Adam and Eve that they would be "like gods, knowing good and evil."[1] The king of Nineveh, as high-priest of his race and kingdom, is represented clothed in vestments almost the very same shape, size, and ornamentation as now worn by the clergy of the Catholic Church when offering sacrifice, but without the cross. We see the servant with the great fan waving over his head, the same as still carried out when the Pope pontificates in solemn ceremony.

With wonder we examine these remains of a city built

[1] Gen. iii. 13.

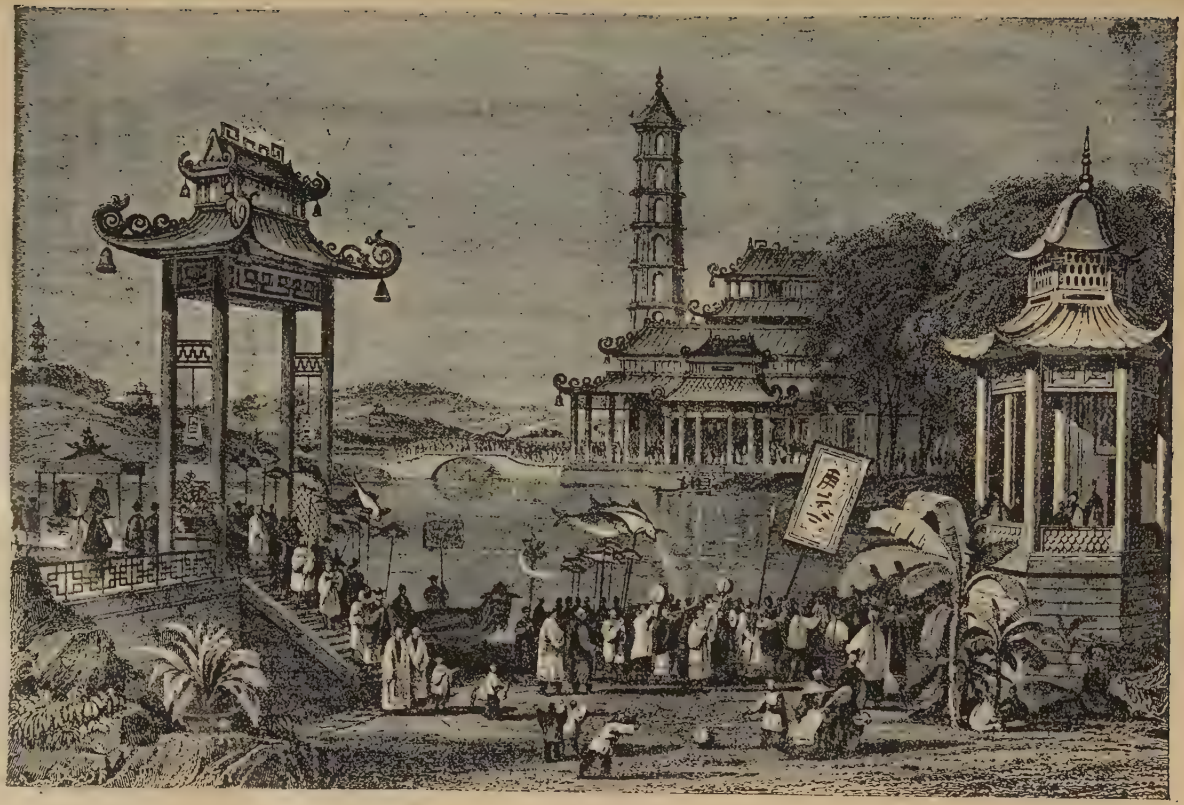
while Noe lived, the houses of which were roofed with the cedar of Lebanon before Abraham was born, a rich city, a great metropolis with the wealth of half the human race, captured and burned, as foretold in the Bible; a capitol of a great ruined nation, the very cite of which was lost for centuries, the ruins of which Zenephon, with his 10,000 Greeks, passed by on his historic retreat back to Greece; a civilization of which only great mounds now show, which yield up their treasuries to prove the truth of the Bible account.

In Assyria, the temple was not as large as at Babylon, being rather an addition or adjunct to the palace. There the great king offered the sacrifices revealed to Adam, typical of the sacrifice of Christ and His death on the cross, perverted, it is true, but such was the teaching of Noe, which came down from the flood among all the nations of the earth. Among all races of men before the time of Christ, we find the temple, the altar, the sacrifice, the religious ceremony, —all typical of Christ who was to come, but that revelation had become adulterated by the false teachings of Babylon and of Nimrod.

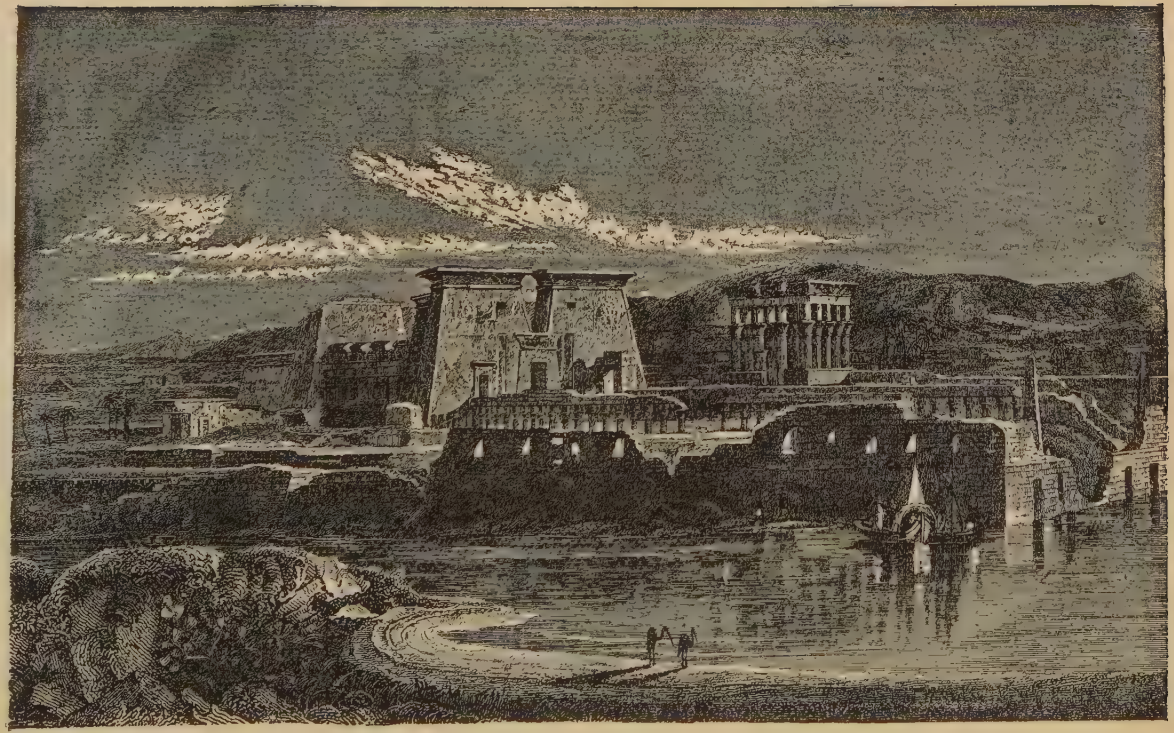
The palaces of Assyria, "the level plain," in Hebrew Sennar, in Greek Mesopotamia, [1] were adorned with all the magnificence of Solomon's temple, for the king, while living, was considered as a god. The walls of the great building were not very lofty, but the huge walls, or sides, from floor to ceiling, were covered with alabaster, marble, terra cotta, and costly carved stones, filled with inscriptions relating to the conquests of the kings, the religious scenes, and the daily lives of the monarchs. The ceilings were upheld by great beams of the costly, sweetly-smelling cedar, from the Libenam mountains, where Solomon, centuries after, got his cedar, and of which we give a picture on another page. But a small grove remains to-day, and each tree is guarded with religious care by the Christian Maronites. The walls and ceilings of the Assyrian monarchs were covered with plates of gold, silver, and beautiful ornamentations, showing the highest art, and proving that primitive man was not a savage, as some think, but civilized in the highest degree at that early time.

Babylon was the first empire founded, while the next was Assyria, with its seat of government at the chief capital, Nineveh, dedicated to Ninus, their mythical father, whom some writers suppose was Noe. There used to be some doubts re-

[1] Gen. x.



THE FEAST OF LANTERNS, CHINA.



EGYPTIAN TEMPLES ON THE ISLAND OF PHYLÆ ON THE NILE.

garding this Assur, "the low," "the level," but the results of recent investigations and researches into ancient authors, and especially the reading of the ancient inscriptions of Nineveh, and of the other cuneiform inscriptions of Mesopotamia, show us that the people of Assyria were of the race of Sem, while the people of Babylonia descended from Ham.

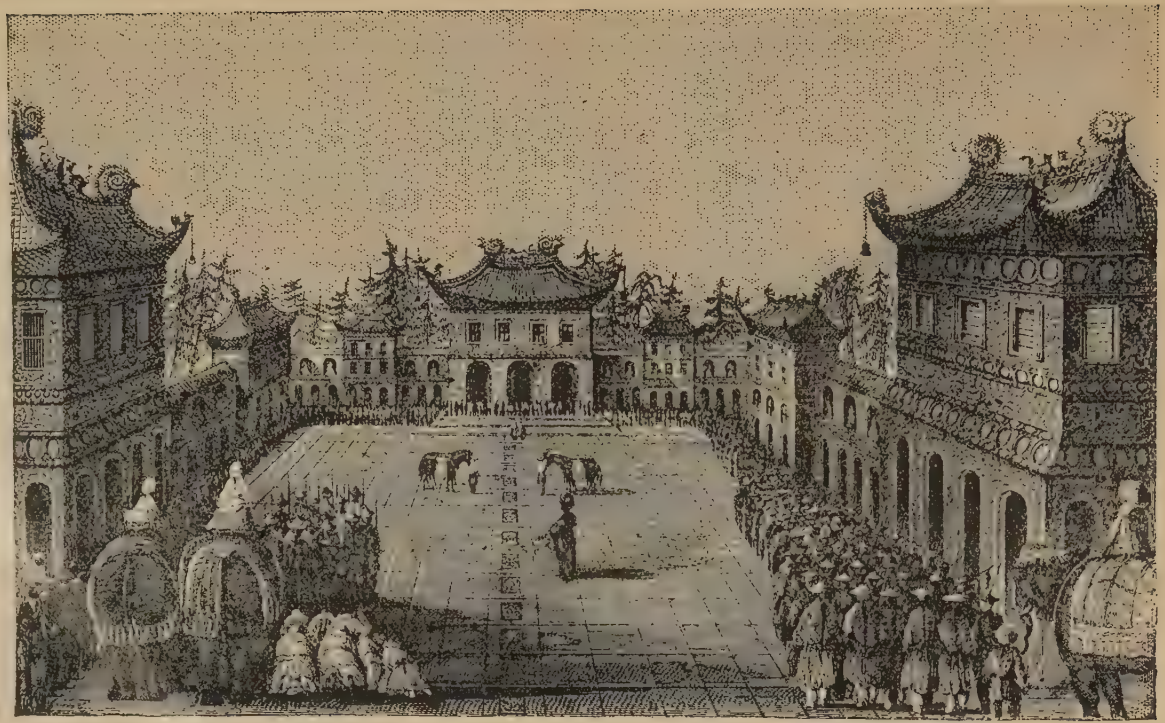
The Bible tells us that "out of that land went forth Assur, and built Nineveh, and the streets of the city, and Chale, Resen also, between Nineveh and Chale; this is the great city."[1] Assur then, the second son of Sem, but not his heir, called later Ninus, took part in the rebellion against the priestly authority of Noe. He united with Nimrod, and lived with the latter for a time at Babylon or Borshippa, till he went forth with all his children, and founded a great empire to the north of Babylon, in the "land of the two rivers on the banks of the Tigris." Such, some think, was the origin of Nineveh, called after himself, a city which rivalled Babylon in extent and magnificence. The literature, architecture, mode of writing, and religion of Assyria, were the very same as at Babylon; in fact, one is identical with the other, showing that one came from the other.

According to Berosus, the earliest Babylonian historian, as early as 2,400 before Christ, there was a Median dynasty in Babylon. Syncellus says that Zoroaster was the founder of this line of Median kings, and therefore Zoroaster was Elam, heir of Sem and of Noe. The Assyrian cuneiform inscriptions say that the Medes were about this time the subjects of the Assyrian empire. The original name of Zoroaster is Zarathustra, "the living star." The children of Japhet and the sons of Elam believed in one God, as Elam or Zoroaster taught them, for he was the legitimate priest of God, while the Babylonians and Assyrians worshipped their founders and their fathers, their chief gods being Nimrod under the name of Bel, and Assur under the name of Ninus. The capital of the Assyrian empire was Nineveh, which Moses mentioned in Gen. x., but a few times the name is found in the prophet Jonas, and other parts of the Bible. After that there was scarcely a word about the great city, till it was re-discovered by Botta, Layard, and others, about 1850, when they uncovered the ruins in the vast mounds of Mesopotamia, of which we give an engraving on another page.

From the inscriptions on bricks and alabaster walls of the palaces of the Assyrian kings we can now write the histories of these wondrous cities. We learn that there was, from

[1] Gen. x. 11, 12.

the most ancient times, two great empires in Mesopotamia, Babylon called Chaldea, and Assyria, each in turn superior to the other, having the same religion, civilization, history, arts, and sciences. The Assyrians, with the Medes and Persians, united in an expedition against the kings of Sodom and Gomorrha as given in Gen. xiv., and captured Lot, Abraham's nephew, and they were repulsed by Abraham's followers. For many centuries the history of Assyria was forgotten, till restored by the finding of the vast amount of inscribed bricks now in the British Museum, the Louvre, the Berlin Museum, and in other places. We learn that the kings of Assyria moved their capitals from place to place. They dwelled at Kileh-sherght, the old Assur in the days of Kings David and Solomon, where they built also great palaces of marble, alabaster, etc., and ceiled with the cedar from Lebanon. Then they moved their residence to Calah, now Nimrud, from whence Asshur-nazir-pal went forth and conquered the Phœnecians of the Mediterranean coast, and brought back with him great quantities of cedar to build his other palace at Nimrud, twenty miles below Nineveh, which city then it probably joined. We have already given the long history of the reigns of these great kings. A great literature, and valuable records of history were recently rescued from the remains of their vast cities and palaces, buried for centuries under the great mounds in Mesopotamia. Assur-banipal filled his palaces with the most valued writings of the world inscribed on burned bricks and slabs of alabaster, copies of all the works known up to that time. He was one of the greatest of the Assyrian kings. His son, Asshur-emit-ilin, was the last king of Assyria. The Medes, the Babylonians, the Chaldeans, the Susianians, revolted against Assyria, which before they had served for many years. In this revolt the Medes of the Japhetic race were the leaders, and thus perished Nineveh, the great city of Assyria, and with it the whole empire founded by Assur, about 2,400 before Christ. The city called by the Hebrew prophets the bloody city, "full of robbery and lies," the seat of idolatry, an idolatry second only to Babylon, "the fostering mother of paganism," fell before the Medes, sons of Japhet, and to this day opposite the present city of Mosul you find the remains of its vast debris of sun-dried bricks, now extensive mounds of clay, in which lay buried the remains of its great temples, palaces, and buildings, still showing the marks of the fire which destroyed the famous city of the line of Sem. (See page 89, where we give an engraving of the present state of the ruins of Nineveh.)



THE EMPEROR'S PALACE, PEKIN.

CHAPTER XIV.

THE RELIGIONS OF CHINA.

CHINA, "the celestial empire," the land of contradictions, with its vast population of 400,000,000, isolated from the rest of the world, settled first by the sons of Jobab, "the howling man," son of Sem, but ruled for centuries by a Tartar royal family of the race of Japhet, this mysterious nation has ever been a riddle to the people of the Western world. The Chinese have not even a word for what we call religion; Kiao, their nearest word, meaning "a creed." The lower and poorer classes of the people profess a kind of Buddhism, degenerating into a debasing paganism, of which there are over 1,000,000 priests, who live degraded, superstitious, and ignorant lives, of little virtue. The pagan Chinese priests live in monasteries, and like the Buddhist priests they beg for a living. Of the Chinese Buddhists we will not say more, as we have treated that religion in another chapter of this work. Here we will confine ourselves to the religion of Confucius, or to the doctrines of Laotse, the great Chinese philosopher. In both systems religion is little better than a system of moral theology, or the way of moral right living under the symbolism of religion.

In this nation, of all others the most conservative, holding to their ancient customs and tradition, we can in them study the condition of the early races of mankind, such as men were but a short time after the flood. There in China we find a reverence for parents and for ancestors which is little less than a kind of divine worship; a love of country so great that even those who die in other lands rest not, or die not in peace, till they are assured that their bones will be buried in the sacred soil of China beside those of their forefathers; a love and reverence for the emperor, which in our day prevented even the ambassadors of foreign nations from seeing his face; a majesty surrounding the ruling dynasty, which makes their subjects look on them as little less than gods, and a patriotism or devotion to country and a belief in its perfection which inspires them to call it the "Flowery Kingdom," the "Celestial Empire."

In extent twice the size of the United States, holding

within its confines about half the human race, extending back, in an unbroken historic line far beyond the oldest history, finding out and inventing many of the most remarkable inventions of our time—the compass, gunpowder, printing, etc.—China presents a fascinating study to the careful student. Herodotus, the "Father of History," travelled in Eygpt 450 years before Christ, and he described the monuments of that mysterious land, which were then hoary with age. But the Chinese empire existed long before these Egyptian monuments were erected, and China is precisely the same to-day as it was when first settled by the children of Jobab, the grandson of Noe.[1]

Above all, the stability and lasting permanence of China astonishes us. There conservatism, old fogyism, the same as we always had, is found carried to the very highest point. What was, we will have, and it always will be—such is the character of the Chinese. There we find a people separate, divided from the sons of Japhet, a race not blessed by Noe, for the Patriarch of the flood blessed "the Lord God of Sem," and passing Sem by, he blessed Japhet. From that day to this the Asiatics have not the Holy Ghost; they are stagnant, unprogressive; the same their institutions and their customs, as lasting as the eternal hills.

In the tombs of Egypt, built and closed up 4,000 years ago, porcelain vessels from China have recently been found of the exact shape made to-day in China. The dress the Chinese wear to-day is the same as worn by their forefathers in the days of Abraham, and even their houses and household furniture are exactly like that used by the first settlers of the nation 2,500 before Christ. Nothing on earth is like changeless China. The Bactrian kingdoms of the Medes and Persians rose, flourished, and fell; the great cities of Babylonia and of Assyria were built, captured, sacked and burned, rebuilt, and then perished from the earth; the Greeks spread their empire over the known world of ancient days; the Romans came later and conquered Europe; the Church was built and flourished; the modern nations of Europe rose from the scattered tribes descending from the grandsons of Noe; the modern Christian world of civilization and of freedom came to take the place of kingly rulers—all these passed by on the stage of the world's history, and still China remained unchanged, unprogressive, bearing on its national character the everlasting sameness. Let nothing new be made; do only what has

[1] Gen x.

been handed down by tradition—such was the very essence of the civil and the religious customs of China.

Twenty-five hundred years before Christ, as given in former pages, China was an empire, the greatest in Eastern Asia. To repel the fierce Tartars, sons of Japhet tribes of Scythians 200 years before Christ, they built the great wall, 1,240 miles long, 20 feet high, with towers every few hundred feet, crossing mountains, rivers, on arches, erected to repel these fierce Scythians, the sons of Japhet feeling the benediction of Noe: "Increase and multiply and fill the earth;" "May God enlarge Japhet, and may he dwell in the tents of Sem." Filled with the Holy Spirit the Tartars turned towards the rich West, and under the name of the Goths, the Huns, the Vandals, etc., they overran all Europe, and destroyed the Roman empire in the second and fourth centuries after Christ. Before there was a canal in Europe, the great canal of China was built from 200 to 1,000 feet wide, and twice the length of the Erie Canal. Tens of thousands of artesian wells were sunk in China long before they were discovered in other parts of the world. Long centuries ago they discovered the circulation of the blood first described by Dr. Harvey. The first editions of the classical and standard books of China were printed in the year 958, issued on fine silk paper, printed from movable type 500 years before the invention of printing by Guttenburg. From the Chinese the Europeans learned to make fine silk, the marvellous porcelains, playing-cards, spectacles, and numerous other products of industry.

The customs and the habits of the Chinese are as opposite to ours as they can be, and the first sight produces on our mind the impression of the grotesque and of the odd. The needle of their compass points to the south, their soldiers wear quilted petticoats, satin boots, beaded necklaces, carry umbrellas and fans, and in war they go to make an attack on the enemy with lanterns. The people are afraid of the darkness, but they love fireworks, and they prefer to have them in the daytime. They take ladies to ride in wheelbarrows, and give cows a ride in a carriage. The family name comes first, and the given name afterwards. Thus their great teacher and philosopher, Confucius Kung-fu-tsee, meaning "Kung, the Holy Master," which we give as Confucius. Kung is the family name. In war the soldiers and officers sometimes run away, and then commit suicide to escape punishment. They mount a horse on his right side. Their old men fly kites while the boys look on. Their left hand is the seat of honor. To keep on your hat is a sign of respect. Their visiting cards

are painted red and are four feet long. The seat of the understanding, they say, is the stomach. Their boats are drawn by men, while their carriages are moved by sails. While a married woman is young and pretty she is a slave to the family, but when she becomes old and withered she becomes the most powerful, beloved, and respected person in the family. The emperor is regarded with a reverence second only to God, but the empress, his mother, is still higher than he. The chief article of furniture in the house is a beautiful camphor-wood coffin. At dinners they warm the wine, and toss their meat into their mouths with chop-sticks, and keeping time to the musical instruments. After dining on thirty dishes, they will often finish by eating a whole duck. They will not taste milk, but they will devour birds' nests, snails, and shark fins with avidity. They put on white for mourning, and wear it three years for the loss of parents. The chief room in the house, called the "Hall of the Ancestors," is adorned with pictures and busts of their forefathers set up against the wall. These bodies they worship and adore each day, and burn incense before, as well as light joss-sticks in their honor. China thus is the land of contradictions. Let us see the reasons and the causes of such remarkable phases of civilization.

Jobab, "the howler," the grandson of Noe, the father of the Chinese, with him brought the teachings of the patriarchs, above all enforcing the love and veneration of fathers and mothers. Later, by an exaggeration, always shown in natural religion, it became a worship of ancestors. Thus to this day the Chinese worship the shades and souls and memories of their dead forefathers. But to get at the fundamental principles of the Chinese religion we must read their sacred books, called the "Kings of China."

Like all the sacred books of ancient nations, like the traditions of ancient peoples, the Kings of the Chinese going back to about 2,400 years before Christ, teach and recognize a personal God, a one Supreme Deity, who sees all things, and from whose mind nothing can escape. In the Shee-King a Personal God is addressed, and Confucius speaks of Teen, "the Heaven" to which the good souls go after death. The Shee-King says that God wishes men to live in peace together, in happy brotherhood. He commands pure thoughts, good actions, requesting us to maintain a grave and majestic deportment, "like a palace in which virtue resides." Especially he wishes that we guard the "tongue;" for a blemish may be taken out of a diamond by carefully polishing it, but if your words have the least blemish, there is no way to ef-

face; that "humility is the solid foundation of all the virtues;" "to acknowledge one's own incapacity is the way to be soon prepared to teach others;" "Heaven penetrates to the bottom of our hearts, like light into a dark chamber. We must conform ourselves to it," etc.; "Our base, irregular passions shut up the door of our souls against God." Such are only a few passages taken from these Kings, the oldest books which ever came from the human mind, works written centuries before a word of the Bible was penned. In the days of Confucius, the great Chinese teacher, they seem to have been nearly forgotten. These holy precepts, which are found in the Kings, evidently came down from almost the days of Noe, and perhaps they were written when Noe lived, and by his grandson Jobab, the father of the Chinese. Confucius only revised them. On them he built his system of moral teachings. One of the last things of his life was to call his disciples around him, and on his deathbed he made a solemn dedication of these holy books to Heaven. He erected an altar to the God of his forefathers, whereon he placed the sacred books of his nation; then falling on his knees he adored God, and thanked Him for having given him the grace of living to revise these books, to reform the abuses of the government, and to enable him to accomplish his work. This is one of the most touching scenes of all history. Confucius, the great philosopher and teacher of the Chinese, on his knees before that God of the Patriarchs, his forefathers, thanking Him for the grace of a work which has influenced millions and millions of human beings. But let us pass on, to see more in detail the life and work of this wonderful man.

In the year 551 before Christ, in the days of the Tarquins, of Pythagoras and of Cyrus, when Greece was invaded by Xerxes, when the Jews were preparing to return from Babylon to rebuild the ruined temple, then was born Confucius, the great teacher of the Chinese. He was one of the great men of the human race, a personage whose influence has been exerted on millions of the children of Adam in the great Chinese empire. Only the inspired writers of the Bible have influenced more people than Confucius. He compares with Plato, Aristotle, St. Augustine, and St. Thomas in the far-reaching powers of his pen. He strengthened their reverence for parents, their family affection, their love of order, their thirst for knowledge, their respect for literary men, their patriotism, and these virtues have since been the foundations of and the bulwarks of that great empire. His

minute and practical system of morals, his system of civil administration, put in practice by the Chinese government, permeates the whole family and individual lives of the Chinese, and they have formed the daily lives of countless millions of human beings from his epoch up to our day. His name is held in such respect by the whole people, that to this age, the 40,000 of his decendants, coming down from him during seventy generations, are still held in the highest esteem. His is the oldest family recorded on earth. He belonged to that very small company of select men who exerted a great influence on mankind, men who combated the foul tide of paganism flowing out from Babylon and inundating the whole human race before the time of Christ. He belonged to the same class of men as Zoroaster, Cyrus, Seneca, Abraham, Moses, David, the Machabees—men raised up by God to be the types and the images of His Son, Jesus Christ; men who were teachers of the race or rulers of kingdoms, who in a more or less direct way, prepared the world for the coming of Christ, or kept the people from paganism or total infidelity till the Church can come and teach them the wondrous beauties of the Gospel truths.

Born of a family of great statesmen, heir of the kings of Loo, now a Chinese province, then an independent kingdom, his father was one of the highest officers of the kingdom; but he died when Confucius was only three years old. He was a student almost from his youth, and before he was fifteen years old, he had studied the whole of the five Sacred books called "The Kings," volumes as old as the Chinese race, and like the Zend-Avesta of the Persians, like the Sanscrit books of India, no one knows their author, but we suppose that they were composed by Jobab, the grandson of Noe, and the father of the Chinese. At nineteen, Confucius was married to one wife, as was customary at that early time in China. He had one son by her, who died later, leaving one son, the grandson of Confucius, from whom was born the descendants of this great Chinese philosopher.

Seeing that the revelation which had come down from his forefathers, truths revealed by God to the patriarchs, had become dim, and that corruption had penetrated the upper ranks of society, Confucius began by trying to reform the abuses of society, by using his intercourse with princes and with the nobility, to which his station in life gave him entrance. He held many official stations in the empire, and he travelled from place to place, teaching and exhorting the people. That was the first part of his life. Then he was re-

called from his travels to become a minister in the civil service of his native kingdom of Loo.

Having laid down a system of government in theory, he now undertook to put it in practice, in order to see what was right, and what to be rejected in his theories of the correct government of men. Before this the Chinese government, as in many other countries, had become a tyranny, wherein the people were oppressed by selfish rulers, rûling for themselves, making slaves of the people. Confucius only renewed that system of fatherly government which had come down from the patriarchal system, from Adam and from Noe in all the nations of the world at that time when the fatherly or the paternal or the patriarchal government prevailed all over the world. His theory was that the king was a father, and his subjects his children. Wonderful was his success!

But his plans, like those of all reformers, were suddenly upset. The king, tired of the austere self-denial and severe virtues of Confucius, plunged into dissipation. Confucius resigned, and again became a wanderer, travelling from place to place, teaching, but with a new motive. Before he had travelled to learn how to govern, now he journied to teach his system of ruling. Rejected by the king, spurned by the nobles, he gathered disciples around him and taught them his theories, and through them he began to teach the common people. Misunderstood and frequently persecuted, like all reformers, he passed through many trials, always teaching. But he persevered, and exhorting his followers, he spent the last years of his life in editing the Sacred Books of the Kings, which had come down from the most remote antiquity. As we now have them they come from him, but no one knows their author. Authentic records of the Chinese empire extend back to at least 2,357 years before Christ. They claim 3,327 years before Christ. Fuh-he was the author of their philosophy, which first introduced writing for knotted strings, wrote the Eight Diagrams, each of three lines, half of which are whole, half broken in two, which by their combinations are supposed to represent the active and the passive principles in their essential forms.

The Books of Kings, as they came from the reviewing pen of Confucius, are the classic literature of China. The word king in their language means "a web of cloth," or the warp which keeps the threads in place. The Shoo-King treats of History; the Yih-King gives the political changes; the Shee-King the poetry; the Le-Ke-King the rites and ceremonial of the ancient sacrifices of the Chinese; the Ch'un-Ts'eu,

"Spring and Autumn," contain the annals from the year before Christ, 721 to 480 before Christ. The four remaining books of the Chinese ancient literature were either written by, or they contain the teachings of Confucius. They are the Lun-Yu, "Analecta," or "The Table Talk" of Confucius; and the Ta-Hio, "Great Learning," written by his disciple Tsang-Sin; Chung-Yung, "The Doctrine of the Mean," composed by Kung-Keih, Confucius' grandson; and lastly, the Works of Mencius. Most of these works have been translated into the modern tongues of Europe.

We find that like Buddha, Confucius spent his whole life communicating to his disciples what he had studied and thought. He did not write anything himself, but he committed it to his disciples. He says: "At fifteen years I longed for wisdom. At thirty my mind was fixed in the pursuit of it. At forty I saw clearly certain principles. At fifty I saw clearly the rule given by Heaven. At sixty I understood easily everything I heard. At seventy the desires of my heart no longer transgressed the law."[1]

This great and good man, whose influence on mankind is second only to that of Christ and the inspired prophets, was very humble. One of his sayings was, "I cannot bear to hear myself compared to the sages and the good. All that can be said of me is that I study with delight the conduct of the sages, and instruct men without weariness therein."[2] The Chinese tell us that their philosophy originated with their first great philosopher, Fuh-he, who lived about the year 2,357 before Christ, and we conclude that he was the father of the whole Chinese nation the grandson of Noe mentioned in the Bible[3] under the name of Jobab. Confucius was not the original author of the Chinese religion, but the reformer and restorer of that which had come down from Noe and the patriarchs. Confucius practised all the natural and moral virtues to the highest degree, and his axioms and sayings are worthy of any sage in any country. He did not disturb the ancient religion of the nations which had come down from the most remote antiquity as the legacy of the revelation given by God to Adam and the patriarchs, but he reduced its principles to practice for the Chinese.

The great principles which he taught were based on the patriarchal life, family affections, and duty of kings. Rulers must treat their subjects as children. Subjects must respect their rulers as fathers, and all were to reverence those in au-

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[1] J. Freeman Clarke, Ten Great Religions, p. 48. [2] Ibidem, p. 49. [3] Gen. x.

thority, for they are in the place of God. He taught the highest reverence for God, and respect and reverence for the past ages with all their legacies, for the great men they had produced, and for the great ideas which had spread and taken root and been tried in the past ages of the kingdom. Each one was to regard his neighbor as his brother. He gave them the golden rule to follow. It seems probable that Confucius had but a vague idea of a personal God, as the pure, spiritual religion of the original Chinese had been poisoned by the pantheism flowing from Babylon, from Nimrod's rebellion, and they regarded all things in nature as God. God was at first everything to them: He created the world, He ruled the universe, He sent the sunshine, He made the earth bloom, and they thanked God for all these, the same as the Christian does to-day. Soon they said God rains, God thunders, He lightnings, He howls in the storm. From that to saying that God was the lightning, God was the storm, God was the sun, the air, the sea, etc., was but a step. The deification of these things was naturally followed by the worship of these natural forces. Then they concluded that the whole universe was God manifesting Himself. Thus they followed the very same course of thought, religion, and reasoning as the Hindoos, the Greeks, the Romans, and all other people when once infected by the fatal error of paganism broached at Babylon.

To them was sent no prophet to ask them to do penance, as Jonah to the Ninevites. They had only the dim revelations of God to Adam, to Noe, and to the patriarchs, as found in their sacred books written by their ancestor, Fuh-he. They followed the natural law, right reason written in their hearts, found in the teachings of Confucius. Following these dim lights, we find the whole Chinese empire plunged into that pantheism of Asia teaching that God is everything—everything is God. This world is but the manifestation of God. All the material world we see around us is God showing forth and manifesting Himself. God is the infinitely perfect Being. He cannot be changed, made better or worse, and therefore it is useless to try and change God, for He is the Eternal Unchanged in essence and in nature. Whence this world, being but a manifestation of God, who cannot change or be made better, why try to make this world, an external expression of Him, any better? It is as perfect as possible, and let it remain as it is. We are parts of the world visible and invisible. We are the members of God; whence we must remain as we are. Let the world be as it is. Leave society as it is,—all these things must be as they

came down to us from our ancestors. Here the reader can see the cause of that wonderful changeless conservatism of the Chinese. This is why they have remained for centuries the nation above all others unprogressive, the nation insulated from the western civilization of Europe. The white or Aryan races were blessed by Noe in the person of Japhet; with the Chinese their nation is the nation of God. They are parts and manifestations of God. Their heaven is here. Their empire is the "Celestial kingdom," "the heavenly abode," "the perfect government." They are parts of God, and they cannot change for the better; hence they are the same to-day as they were when first their forefathers turned their faces to the East; the same as when they stopped when they touched the shores of the Chinese Sea.

They knew nothing about writing; they first kept their records with knotted strings, like some of the Indian tribes of America. As we find that the cuneiform, or arrow-headed writings of Babylon and of Nineveh go back to the very foundations of these great cities, beginning soon after the flood, we conclude that the ancestors of the Chinese left Babylon among the first colonies, and before they had learned many of the traits and customs which have ever since prevailed among all other nations. That explains the strange and peculiar customs, manners, oddities and civilization of this ancient race. The work of Confucius was but the restoration and the diffusion of these ancient teachings and national traits which had come down from their forefathers.

Confucianism, or the teaching of Confucius, which is the state religion of China, passed through two great developments. The first was from the death of Confucius, in the year 481 before Christ, to the death of Mencius in 313. The second was from the time of Chow-tsze in the year of our Lord 1034, to that of Choo-tze in 1200 after Christ. The last mentioned was the great compiler of their philosophy, his works being chiefly commentaries on the Kings and on the Four Books of Confucius. His teachings we resume in the following.[1]

According to the philosophy established by Chow-tsze, the highest and ultimate principle of all things is Tae-keih, "the Grand Extreme," the absolutely spiritual Being who, working from all eternity, produced all living and non living things. Being the basis and the cause of order of the universe, God works by expansion and contraction, by endless

[1] Meadows, The Chinese and Their Rebellions, p. 332.

active pulsations called Yang, and ceaseless passive pulsations named Yin, which are the active and the passive essences of things. When the active pulsation reaches its limit, it becomes passive. From these ever going on, come all mortal and material things. Matter and spirit are the opposite results of the same force, matter tending to variety, and spirit to unity—in this agreeing with the scholastics, or the schoolmen, in their description of matter and form. Man is the highest development of this pulsating action and passion; man's nature is made up of five elements: of charity, justice, propriety, wisdom, and sincerity. But in man's conflict with the world there arises a conflict between good and bad. When he follows the dictates of his nature, or his conscience, his actions are good, and harmony results; when he is led away by the outward world, his actions are bad, and discord results. The one who has an instinctive inward sight of the Ultimate Principle, the Grand Extreme, or what we call the beatific vision of God, he is holy; he obeys the dictates of his nature, and his thoughts, words, and actions are good, and perfectly true. Confucius was the last of a long line of such holy men who had attained a union with God. The sacred books written by these holy men of the remote age of the Chinese, are true and infallible, because the holy writers had an instinctive sight of the workings of the Ultimate Principle, or, as they hold, they were inspired by God, like the writers of the Bible. The fundamental principles of Confucius' teachings are founded on these truths: Example is all-powerful; you must secure the happiness of the people to secure the stability of the empire; by solitary thought one may penetrate to the essence of things. The object of every government should be to make the people virtuous and contented.

The system established by Confucius is founded on education. In no other nation is learning held in such respect. The true power of the government is in the literary class. The emperor descending from a Tartar dynasty whose forefathers had conquered China centuries ago, the emperor is an absolute monarch. But he is bound not so much by the written constitution as by the customs immemorial of the country. Public opinion holds him, no less than the people, to a strict account of the way he rules, and as soon as he violates these venerable customs, which by "hoary age" have become as sacred to them as a religion, a revolution takes place, and he is deposed. "The state is a large family, and the emperor is in the place of both father and mother; he must govern his people with affection and goodness; he must at-

tend to the smallest matters which concern their happiness."[1] When a public calamity, as famine, pestilence, an inundation, etc., break out, he shuts himself up in the palace, and fasts and prays for the cessation of the evil.

The real rulers under the emperor are the literary men; whose power rests in their learning; not in noble birth, as in England; not in military force, as in Russia; not in the priesthood, as in ancient Egypt; not in a sacerdotal tribe descending from Aaron, as we find among the Jews of old; not in wealth, as in the United States—but in learning, in mental advancement, in intellectual power. Such is the system founded by Confucius, and in that it is superior to any other system of government on earth, and to it, above all, we must give credit for having survived when all other nations changed from form to form, and from one system of government to another.

The civil rulers of China are called mandarins. They are chosen from three bodies of learned men, who may be called bachelors, licentiates, and doctors: degrees conferred on them after a severe examination, like that gone through for the degrees granted by colleges and universities in this country and Europe. Of those who have attained these degrees, a few are again examined, and those who pass stand ready as candidates for any vacancy in a public office. Every three years an officer makes a circuit of the province, and examines the candidates for the degrees. They first come before him, and then retire to little closets, or rooms, with only pen, ink, and paper. A subject is given them to write on. Perhaps out of a hundred candidates four or five may pass, and receive the degree of bachelor. Three years later there is another examination for those who passed, and the successful ones receive the degree of licentiate. The last degree, of doctor, takes place at the capital, Pekin, where perhaps 300 may pass out of 5,000 coming from the whole empire. Then when a vacancy occurs, one of these successful candidates is chosen by ballot.

The examination for the licentiate, or Keujin, takes place once in three years, at the chief city of the province, before a board of some 50 or 60 mandarins, presided over by two chief examiners sent from Pekin for that purpose. The candidates, to the number of sometimes 20,000, are first searched for all books, etc., which might help them to answer the questions, and the one caught in such tricks would be ruined for life. Out of this number, perhaps 200 may pass. Three sets of subjects are given to each, the examination taking two days and one

[1] Du Halde.

night, during which no candidate is allowed to leave the little room, which is scarcely large enough sleep in. The first day the themes are taken from the Four Books of Confucius, the next day from the Kings, and on the last dast day, from miscellaneous subjects. These civil service examinations, which have lately been introduced into the United States, are conducted with the utmost impartiality. They were introduced into China about 1,000 years ago. The method of carrying them on has not very much improved during that time. They form the basis and foundation of the whole government of China. They make education universal. The poorest man may see his son advanced to the very highest position in the state, almost beside the emperor. The candidates must know the whole teaching of Confucius, and commit to memory his chief moral doctrines. Thus all are brought to study the coustitution of the Chinese government, to understand their customs, and to love their native land, while the very highest positions are open to all, without exception. Knowledge, learning, truth, is the only road to wealth and power!

The religion of Confucius is really not so much a religion as it is a system of government, and it rather looks to the happiness of the people in this world. Their religious teachings come down to them from the patriarchs, their forefathers in the Books of Kings. On these most ancient remains of Adam's and Noe's teachings, Confucius founded his system. The people of China are noted for their indifference to religion. But that comes mostly from the dimness of their teachings, which, during so many centuries, became obscured. Millions of the Chinese are Buddhists or Brahmins in religion, while all agree in worshipping the memories or the souls of their forefathers, and in following the governmental system of Confucius!

Tao-ism, another Chinese religion, was founded by Tao-tse, born in the year 604 before Christ, that is, 54 before Confucius. He founded his system on Tao, "The Supreme Reason," who, he claimed, was before and is superior to all the other divinities, as Ki, Hi, Kuei, etc. It appears under three distinct forms: as a philosophy of the Absolute, which is their idea of God, found on the great work of Tao-Tse, their founder; as a system of morality and a utilitarian school, which resolves duty into prudence, and as a system of magic, which teaches a belief in the spirit world.

According to this religion, Tao, "the Unnamable," is the Origin of heaven and of earth, as that which can be named. It is the Mother of all things. Empty, inexhaustible, pure,

profound, Tao was before the gods, is invisible, strong, everywhere present, and all beings return into It, the Absolute Being. The philosophy of this Chinese philosopher was two thousand years in advance of that of Hegel and the most learned of the German philosophers, and the scientific men of our day, with all their so-called learned theories of God and of creation. The Tao of the Chinese, or the teachings of the time just before Christ, is about the same as Spencer's Unknowable. It differs from Brahminism and Buddhism in saying that "not to act is the source of all power." That was continually taught by Tao, to be wise, a man must renounce wisdom; to find peace we must suppress desire and detach ourselves from all things, and become like little babes, or like water, seek the lowest place. We gain by seeking the opposite teachings resembling those principles to be found in Plato's Praedo, in the Zend-Avesta of Zoroaster, in the Sanscrit Vedas, in the doctrines of the Druids, that good and evil are antagonistic, and that good will at last prevail. All these show us that these great teachers drew their doctrines from one and the same fount of truth, the revelations which came down to them from Adam, Noe, and the patriarchs before the separation of the human race. Not to act, or passiveness, became the foundation of this religion, teaches them to suffer all things rather than try to remove difficulties; these principles carried to their extreme made the Chinese the most stolid, inoffensive, passive and patient of all peoples. That has kept them where their forefathers were centuries ago, and that has prevented all progress, all improvement, and all changes in their empire, in the nation, and in their social conditions. To attain Tao is the object of their lives, as to attain Nirvana is the object of the Hindoos, and both of these, to their minds, are the God of the Christian, hidden under these names. Buddha sought knowledge in order to escape from the evils of life; Tao the Chinese sought knowledge in order to get power; hence the extreme selfishness of his Book on Rewards and Punishments, and the extension of the doctrine into the civil service system of the government. But at the same time it has since degraded into a kind of magic superstition and materialism. The Greeks, Romans, and other ancient nations, went through the very same course of reasoning, till they became rationalists and atheists. It is so in all natural religions. The religious systems of nations have their periods of rise, development, decay, extinction. The Christian religion alone has not within it the seeds of decay and of death, and it alone will always satisfy the human mind, ever grasp-

ing and reaching out for the truth. The Neo-Platonists came to the very same conclusions as the millions of the Chinese followers of Tao-tse, and if they had not encountered Christianity, which had become the religion of Europe at the conversion of Constantine in 310, the Christian nations would to-day believe the very same doctrines and practice the magic spells to-day as we find in China, developed from Tao-ism.

Such are the great religions of China, systems of belief which kept and are still holding them together as a great people and a wonderful nation, till the time comes when missionaries of the Crucified can come and convert them to the light of the Gospel. They have kept the light once given to the great forefathers of the human race in a remarkable way. Who will not say that Tao-tse and Confucius were not raised up by God to do His work, to reform the primitive revelation, and bind the great Chinese nation together till they become converted to the Church? The most authentic of the sayings of Confucius is: "In the West the true Saint must be looked for and found,"[1] and we have not the slightest doubts but he spoke of Christ, the prophecy of whose coming was given in these words: "The seed of the woman shall crush the serpent's head.[2]

The religion of Confucius, which consisted chiefly in teaching how to administer and perfect the monarchy, and attain the highest natural virtues, like its founder, Confucianism looks for some future higher teacher to come later and teach them the way to heaven. It, in a way, may be compared to the Jewish religion, which prepared the way for Christ. If we study the Chinese people carefully, we find them good, intelligent, amiable, hospitable, kind; with a reverence for the past which prevents them from ever changing; with a respect for their forefathers which would cause a revolution if even a railroad were cut through their graveyards; with a respect for the emperor which prevented even the highest ambassador from seeing his face till recently; with promotion to the highest office founded alone on learning; with a careful keeping of the Ten Commandments, which they never heard, but which the dictates of reason forces them to follow. With the highest natural and moral virtues developed in them, we must say that they will make good Christians when the time of God's holy providence comes to call them into the light of the Gospel.

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[1] J. Freeman Clarke, Ten Great Religions, vol. I., p. 58. [2] Gen. i.

Of them Father Du Halde says, and he lived long among them: "There is no nation more laborious and temperate than this. They are inured to hardships from their infancy. They are of a mild, tractable disposition. Interest is the spring of all their actions, for when the least profit offers, they despise all difficulties, and undertake the most painful journies to procure it." [1] Yet this is precisely the character of the American and of the English in their commercial or business customs. "They have attained, by the observance of peace and good order, to a high security of life and property, that the various ranks are linked together in a remarkable homogeneous manner by the diffusion of learning, and property and industry receive their just reward of food, raiment, and shelter." [2] "He," the Chinaman, "can hold and sell landed property with a facility, certainty, and security which is absolute perfection compared with the nature of English dealings of the same kind." [3]

The man of China can travel for a thousand miles in any direction, unquestioned by any one; he can do what he wishes for a living, and he can leave the country without a passport. No one by birth is to rule over them. The law of primogeniture, so fatal in Europe and in Asia, obtains not there, as the emperor can appoint the son to succeed him. The accused are tried by a jury of their peers.[4] They never preached that abominable false doctrine that human nature is radically vicious, and total depravity never was heard of in China. Says Meadows, "The false theory that man's nature is radically vicious is the true physical basis of despotic or physical-force government, while the theory that man's nature is radically good is the basis of free or moral-force government." By the sin of Adam, man's nature was injured, became inclined to sin, because the original grace which completed his supernatural life was taken away, and that left his passions to follow their objects independently of reason, besides giving the demon power over him. But his nature was not totally depraved, like that of the demons. Therefore man is naturally inclined to good, and not to badness. The basis of these pagan religions, of which we treat, is good, not evil, for they are founded on the remains of the revelations of the supernatural, given by God to Adam and the great patriarchs, and the pagan religions are founded on the natural uprightness of the human mind, naturally inclined to worship something.

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[1] Quoted by J. F. Clarke, vol. I., p. 60. [2] Middle Kingdom.
[3] Meadows. [4] Meadows, p. 18.

Whence the sacred books of China might be read in any family circle in Christendom. Immoral scenes in idol worship are forbidden. The mother is the absolute ruler of her household. We hope that the time will come soon when this great nation will come into the bright light of the Gospel of Christ, and these virtues, which now they practice, will bloom with a supernatural perfume. Movements taking place in our epoch seem to show that soon a great religious revival may be inaugurated in this nation.

In 1833, Hung-sew-tseuen, the son of a poor peasant living 30 miles N. E. of Canton, when he was 20 years old received extracts from the Bible translated by Dr. Morrison. He took it home, but cast it aside. Disappointed at two examinations for degrees, he says that, when sick, the Creator appeared to him in the form of an old man, saying, "I am the Creator of all things. Go and do thy work." Six years passed, and war with the English broke out, and a hostile fleet took the forts in the Canton river, and there upset the Chinese faith in their "celestial country." Again the young man read his Bible and Christian teachings. He became a sincere convert, and believed that the inspired book confirmed his vision. He then began to make converts, who renounced idolatry, gave up the worship of Confucius, founded a society of "God-worshippers." Refused baptism by Roberts, Hung taught his followers how to baptize each other. Filled with religious fervor, they began to destroy idols. They were persecuted. The sick were cured, the newly-baptized fell into ecstasies, and the move took on all the signs of the early Christian Church, till unfortunately it assumed a political form, and was put down by the government after many rebels against the throne had joined them. We give this short history of this remarkable religious movement in China to show how easy it would be to convert this great nation, if the proper means were used, and ordinary care taken in guiding aright such revivals of religion.

Corea, even more than China, has been the country of mystery, of separation, and of isolation from the rest of the world. Only the trade and enterprise of modern times have been able to break through the barriers they have thrown around their peculiar country. Worshipping their fore-fathers' departed souls, in that following their Chinese neighbors, at an early date the religion of Buddha and of Confucius were introduced into Corea. The larger part of the people of Corea are Buddhists.

CHAPTER XV.

THE RELIGIONS OF JAPAN.

At an early epoch, so long ago that memory recalls it not, a branch of the noble Aryan race turned their faces to the East, and stopped not till they beheld the shores of the Indian Ocean. When they left the land of Iran, the "holy land," we know not. A part remained in India, becoming the Hindoos, but another, still feeling the blessing of Noe: "May God enlarge Japhet, and may he dwell in the tents of Sem," they stopped not till they landed on these islands of the Pacific, situated but a short distance from the mainland, and which to-day are called the Japanese Islands.

As ages went by, these were often visited by colonies from neighboring China, who intermarried with them, and the intermingling of the two races gave rise to the Japs, these Englishmen of the East. Of all the nations of these remote countries, the Japs have been ever noted for their progress, their diversity of talents, their aptitude for European customs, their progress in the arts, their politeness, and their religious sensibilities. They are a branch of the Indo-European race. They descended from Japhet. They have the blessings of Noe. They conform to our notions. They are very religious; with the Hindoos they are our hope for the spreading of the Gospel in the East. All around them are the Semitic races, stagnant, stolid people, who can neither be coaxed nor driven to hear the Gospel. But the Japs are naturally religious, progressive, kind, gentle, refined, and we have great hopes for the future of this race. The intermixture of the Chinese and Corean Semitic blood has not entirely smothered the pure Japhetic stream, to which the Gospel appeals so powerfully. Numerous forces are now going in that far country, silently and surely, which will soon win that people to the religion of Christ.

The two great religions of the Japs are Buddhism, introduced from Corea, and Shintoism, the word shinto being the Chinese word for "the way of the gods"—shin being "god," and to being "way," "doctrine," "cult," etc. Its very essence consists in the worship of ancestors, and in sacrifices to the departed souls of our forefathers, in this resembling the fear

and reverence for forefathers, and the belief in ghosts, good people, apparitions, etc., such as we still find the Irish have preserved from their Druid ancestors. As Mori remarks: "The Shintos believe in a past life, and they live in the fear or reverence of the spirits of the dead."[1] The Shinto gods are very numerous. At their head stands Ten Sho Dai Jin, "The Great Goddess of the Celestial, Divine Effulgence," or, as she is called, Ama Terasu Migami, "The Heavenly Illuminating Spirit." She is the great goddess, from whom was born the royal family, the ruling house of the Mikado. The first of these names is Chinese, the second Japanese.

The Shintos of Japan have handed down and treasured the revelations relating to the creation, the immortality of the soul, the belief in a future state of rewards and punishments. Opposed to the Buddhists, they study the way of happiness in this world, and lay great stress on keeping the heart pure by prayer to the kami, "the gods," and the body pure by frequent bathing. Bathing is a characteristic of the Japs. They make great and frequent pilgrimages to the collection of temples at Ise, about two hundred miles S. W. of Tokio, to attend the religious duties and ceremonies in which the Mikado takes part as the spirtual head of the state religion, for in this nation, as in all the others where they have preserved the patriarchal government and ancient customs, the head of the nation is both the priest and the king over all his subjects. The Mikado, or emporer, offers sacrifices for them, as did the patriarchs in the youth of the human race. For that reason the Japs call their king the Tenno, "heavenly king." Infected with Brahminism and Buddhism, they formerly supposed that human souls passed from men into animals at death, and for that reason they would eat no meat. But in modern times they have overcome this objection. Resembling Confucianism, Shintoism consists in obedience to the laws of the state, as shown in the sermons and lectures of the priests of that cult. In 1872 the department of religion of the government issued three commandments: "1st. Thou shalt honor the gods and love thy country; 2d. Thou shalt clearly understand the principles of heaven and the duty of man; 3d. Thou shalt revere the emperor as the sovereign, and obey the will of his court."

Among the high and cultured of that nation this Shinto religion is a polite and cultured deism, not much differing from the stagnant deism of the scientific scholars and high-

[1] Am. Cyclopædia, Japan.

toned people of Europe, who have fallen away from the practices of the Christian Church, while in its lower forms Shintoism consists in blind obedience to the government, and to the dictates of the priestly craft. The temples, called mig miyas, are made of wood, and for that reason they are called hi no ki, "sun-wood." They contain neither altar, image, or picture, but a mirror, the picture of self-examination, and strips of white paper, symbols of purity of life, these and nothing more. On the outside of the temples hang votive tablets, pictures of ancient heroes, a lavatory, a sculptured cow, or "two heavenly dogs." Under the name of O Tento Sama, "Lord of the heavenly path," the sun is worshipped, and with the title of O Tsuki Sama the moon is adored. The Shinto belief teaches that there is a countless number of invisible spirits who rule all things in this world, and that they are to be propitiated by prayers, rules of proper conduct, cleanliness of body, purity of heart, and cheerfulness. The inferior spirits are the souls of heroes, who while on earth lived good lives, and therefore became canonized after death. In this they followed all the primitive nations who deified their great heroes after death. The most illustrious of the Japanese deified heroes is Hachiman, the 16th emperor. He was a great warrior, and therefore he was deified by them as the god of war.

When worship is to be offered to the spirits in the miyas, or temples, the devotee enters the sacred gates until he comes within the door, where he stops, and throws a few coins into a box placed for that purpose on the floor. Then folding his hands in a posture of reverence and devotion, he piously recites his prayers, and then goes away. The Shinto priests are called kannushi, "spiritual teachers." They form a special high class of society, but they have no special ordination or privileges. They can marry, and have families, and they wear yellow vestments when officiating.

About ten centuries ago Buddhism was introduced from Corea and China into Japan. Buddhism then accepted the divinities of Shintoism, and from that time the two religions went on, side by side, to the advantage of Buddhism, till the accession of the Mikado to his ancient power, in the year 1868, when all the Shinto temples were purified from Buddhism. Then the ancient faith of the empire was restored with the intention of rooting out Buddhism and establishing the Shinto faith as the state religion. At the same time they abolished the Chinese tongue, and introduced the pure Japanese into all religious and civil forms. But, like all attempts of

the state to force religion on the public, it failed, and to this day Buddhism has millions of votaries in Japan.

In 1869 there were 168,000 Buddhist priests, and 460,224 Buddhist temples in the empire. They are divided into seven sects, with 30 subdivisions, and twelve irregular or small denominations. In no other country did the doctrines of the Indian sage, Buddha, spread so rapidly or take such a deep root as among the Japs. Its effects on that noble race has been as deep and lasting as Mohammedanism in Arabia, or Christianity in Europe. But the Shinto and Buddhist religions seem to be mixed up among them. The chief deity in the Buddhist pantheon is Amida,[1] and to him they repeat over and over again the words, Namu Amida Butsu, "Save us, eternal Buddha." Next comes the cult of the goddess of mercy, Kuanon, who is addressed by those who are afflicted and in sorrow, and her answers to the prayers of her votaries form a great tableau, or life-size figure in the great temple of Asakusa in Tokio. Besides this there are 33 celebrated shrines erected to her honor in different parts of the empire, and her votaries are in the habit of making a tour of her temples, going on a pilgrimage to each to pray to her. The god of hell is Yemma, and he is also the chief judge of the infernal regions. Six deities, under the name of Jizo, whose images are placed along the roads of the empire, where they are prayed to by those who suffer from the consequences of sin and immorality. Shaka had 500 disciples and temples devoted to his honor in many parts of the country.

The Japs have always been a very religious people, in that corresponding to the other Japhetic races, who still feel the influences of the Holy Ghost given them by Noe when he blessed Japhet their father. The whole country is dotted with temples, some of them of great extent, and capable of seating five thousand persons; containing, besides, as many as three thousand life-sized statues of saints, sages, and deities. Monasteries of Buddhist priests and nuns are found everywhere through the land. But they are not now as well filled as they were long ago, before the government began to prosecute the followers of Buddha. The priests of the latter religion are called bozu, corrupted into the English, bonze. They are very learned men, making Sanscrit their learned language, as Latin is that of the Catholic priesthood. They continually teach the doctrines ot Buddha in Japan.

Like other nations which have preserved the old cus-

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[1] Sanscrit, Amitabha.

toms, which took rise at Babylon, such as we found among the Mexicans and the Peruvians of this country, the emperor, called the Mikado, is a descendant a representative and the vicegerent of the gods. The officials of his court call him Tenno, "the heavenly king." But the influences of the Chinese, the trade with the Europeans, the opening of Japan to the commerce of the world, the intermingling with foreigners—all these have tended to undermine the ancient religion and race characteristics of the Japs. All religions are tolerated. But in times of excitement persecutions break out. The Jesuits made many converts among them in the sixteenth century. But a persecution arising, they crucified some of the missionaries, and drove the others from the country. It is said that for two centuries their converts, so deprived of their pastors, baptized each other, and so preserved the faith till a few years ago, they were found still practising the Catholic faith. The Christians of Urakami were suppressed by the government in 1868 and 1869, the reason given to the ambassadors of European nations being that they worship Christ as a divine Being, whereas the Mikado alone is Divine, and he only must be worshipped as a god, and therefore Christianity was subversive of his government, and it must be suppressed.

While the lower classes still practice some kind of religion, the members of higher society reject entirely idol-worship, and for the most part they are followers of Confucius, or rationalists, and scientific freethinkers, largely devoted to reading the books of the German and English schools of modern advanced thought which have been translated into their language. The followers of Confucius have no shrine or ritual. They are called Ju-sha, "the school of philosophers," and they worship the souls of their forefathers like the Chinese. This came from China at a very remote epoch, and now pervades all the religions of Japan.

The government at the present time is very tolerant of all religions, provided the peace of the citizens be not disturbed, and many Christian missions are flourishing. The Japs seem to lean more towards the religion of Christ than any other Asiatic people.

CHAPTER XVI.

THE RELIGION OF THE BABYLONIANS.

THE Bible says, after the deluge God gave Noe and his children three commandments. He ordered them not to eat blood, for the blood of the victims sacrificed typified the blood of the future Redeemer. He forbade murder that they might hold human life safe and sacred. He commanded obedience to the ruling power, both civil and religious, centring in Noe and his first-born son. From that time the eldest son was the king, and he inherited the throne of his father. That rule has come down to our time in nearly all the kingdoms of the earth. Tradition says that later God added four other commandments,[1] forbidding idolatry, blasphemy, theft, marriage between parents and children, and between brothers and sisters born of the same fathers and mothers. These seven commandments ruled all nations born of the grandsons of Noe, till later each nation made more definite laws which they founded on these primary principles for the guidance of the people. These seven laws were not new, for they are written in the hearts and consciences of men. They are the natural laws of right and wrong. These revelations given Noe were but a new promulgation by divine authority, defining principles founded in eternal justice.

When the waters of the flood had flowed into the great depressions forming the oceans, the three great continents rose above the watery surfaces of the great deep. Europe, "the land of the fair complexioned," or "the land of the evening," was thus called because it lay to the west. Asia means "the race," or, "the land between," for it lays between Asia and Africa, while the latter continent was called thus: "the south wind," or "the land of grain," because of its rich cereal products in olden times.

For three hundred and fifty years Noe was the teacher, the emperor, and the high-priest of the whole human race, governing in both spiritual and civil matters his children, exercising over them his fatherly authority. He was the

[1] See Josephus, Smith's Bible Dictionary —Noe, etc.

vicegerant of God. The tenth chapter of Genesis tells us that there were then sixty-two families: "And the earth was of one tongue and of the same speech. And when they removed from the East they found a plain in the land of Sennar, and dwelled in it."[1] Sennar comes from the Hebrew, meaning "the two rivers," that is, the Euphrates, "the life of the earth," or, "the bursting sweet," and the Tigris, "the arrow," because of its swiftness. Sennar is a great plain of western Asia stretching from Ararat, "the holy mountain," to the Persian gulf, a plain called later by the Greeks Mesopotamia, "between the two rivers."[2] There they found no stone. "And each one said to his neighbor: Come, let us make bricks and bake them with fire; and they had bricks instead of stone, and slime instead of mortar." They used the bitumen, which to this day bubbles up like petroleum along the streams of Mesopotamia, and which the Arabs use as an article of trade. The remains of Ur, from which Abraham went forth, is called Mugier, "the bitumened." They founded Babylon, which was the cradle of the human race after the flood.

Never before was such a flood of light poured out as during the last few years by the study of the explorers in Babylon, Chaldea, Egypt, Syria, and the East. The study of the folk-lore of nations, the excavations of Mesopotamia, the study of the sacred books of India, the traditions of ancient peoples, the deciphering of the inscriptions of Nineveh, of Babylon, of Egypt, of Mexico, and of Peru,—all point out that the race began in Babylon, and that from the plains of Sennar, from the banks of the Euphrates and of the Tigris, all nations migrated to colonize the lands where now they live. Recently, the greatest scholars of America, England, France, Germany, Greece, Turkey, India, Egypt, etc., met in an Oriental Congress in London, and the results of their many years' investigations and studies are, that the whole race started at Babylon, and that to that great city, or near it, every ancient race or nation on our planet traces its descent. To that mother city of the race let us now turn our eyes.

Closed in on the north by giant mountains of Ararat in Hebrew, or Armenia in Greek—"the holy mountain," there the ark rested after the flood. Bounded on the east by the almost impassible lands, half arid, half fertile, of modern Persia, bounded on the south by the Persian gulf or by the wastes of Arabia, "the desert," there we find a great fertile

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[1] Gen. ix. 1, 2. [2] Pliny Hist. Nat. vi. 26. 30. Abydenus Fr. 9. etc.

plain watered by the two noble rivers, the Euphrates and the Tigris, as they sweep south on their way to the ocean, spreading life, fertility, and gladness over the plain of Sennar in Hebrew, or Mesopotamia in Greek, "between the two rivers."[1] There grass, wheat, barley, millet, grapes, rice, dates, grow naturally—grains now cultivated by man in every clime. There we find in the woods, growing wild, apples, figs, apricots, plums, cherries,—fruits which we cultivate. Even there the domestic animals live in a state of nature. Its fertility rivals that of the Mississippi valley. Descending from the ark which rested in the mountains to the north, the children of men with Noe at their head came slowly down to that plain, and there they built the first city, Babylon, and the Tower of Babel near by.

In inscriptions on the bricks of these great buried cities of Mesopotamia, on sculptured walls of giant palaces, in storied halls of vast temples, in gigantic ruins, we read the history of the creation, the formation of the first man, the story of the fall of Adam, the expulsion from paradise, the wickedness of the race, the destruction by the flood, the saving of one family in the ark by Xisuthrus, the Chaldean name for Noe, the descent from the mountains to the plains of the south, the building of the Tower of Babel, the confusion of tongues, the scattering of the nations, the glories of Babylon, the splendors of Nineveh, the sacrifices of their kings, the religious ceremonies of their temples—there we see, in a word, the early history of the human race, long before the days of Abraham. It seems that God in heaven had in some mysterious way covered these great cities, till modern enterprise excavated them to prove the truth of the Book of Genesis. The Christian Babylonians, the descendants of this nation converted by St. Thomas, say that God from heaven rained down sand and gravel on some of these great cities, to preserve in them the records given in the Bible.

Twice God told the children of Noe to separate into nations and fill the earth with colonies. They obeyed not, but huddled together in the plain of the Euphrates and the Tigris, saying: "Let us make a city and a tower, the top whereof may reach to heaven, and let us make our name famous before we be scattered abroad into all lands."[2]

It is evident that some leader had directed them not to obey God's word. To find out who it was, we must go back to the names of the sons of Noe's children. The tenth

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[1] Gen. Rawlinson's Seven Great Monarchies, vol. I. [2] Gen. xi.

chapter of Genesis says: "And the sons of Cham: Chus.... Now Chus begot Nimrod: he began to be mighty on the earth. And he was a stout hunter before the Lord....and the beginning of his kingdom was Babylon." [1] Cush, the name of Sem's second son, means "black." [2] He was the father of all the black races of men. Nimrod signifies "valiant," "strong," [3] or, according to the Hebrew root, marad, his name means "the rebel." [4] "God admonished them again to send out colonies....but supposing that their own power was the proper cause of the plentiful condition they were in, they did not obey Him....Now it was Nimrod who excited them to make such an affront and contempt of God .....a bold man, and of great strength of hand. He persuaded them not to ascribe it to God, as if it were through his means they were happy, but to believe it was their own courage which procured that happiness. He gradually changed the government into a tyranny, seeing no other means of turning men from fear of God but to bring them into a constant dependence upon His power. He said he would be revenged on God if He would have a mind to drown the world again, for he would build a tower too high for the waters to be able to reach, and he would be revenged on God for destroying their forefathers. Now the multitudes were very ready to follow the determination of Nimrod, and to esteem it a piece of cowardice to submit to God." [5] St. Augustin [6] says that Nimrod was a "hunter of men against God," that is, he hunted men to turn them from God and from His worship, from adoring Him or offering Him the usual sacrifice.

Now we inquire why he was called Nimrod, "the rebel." We recall that in these early days of the patriarchs, the eldest son was the prophet, priest, and king, that by law of primogeniture the eldest son succeeded his father in this triple power. The first-born of each family was then the teacher, who guarded the traditions of Adam and the patriarchs, the priest, who offered sacrifices, typical of the sacrifice of the cross, and the king, who governed the whole tribe or nation, born of his forefathers. Even to this very day, in all the ancient nations of the earth, the first-born, or the eldest son, is the heir of his father's property, the inheritor of his princely estates, the heir apparent of the sceptre and the crown of the monarchy. It is the tradition of the days of the patriarchs.

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[1] Gen. x. 6, 8, 9, 10.
[2] Smith's Dict. of the Bible.
[3] Ibidem.
[4] Dutripon Concordantia Bib.—Nimrod.
[5] Josephus Antiq. of the Jews, Chap. v. 1, 2, 3.
[6] De Civit Dei,

Following this rule during their lives and till death, Noe and Shem, his eldest son, were the teachers, priests, and rulers of the whole race. Shem was Noe's first-born son, and Elam, founder of Persia, was the first-born of Sem. They were to be the heirs of Noe and of Adam, and according to that law, to them alone belonged to rule the whole human race. But sin again began to disturb that simple rule, which had never been reversed except in the case of Cain, because he killed his brother Abel. The sin of Cham in mocking Noe in his exposure had begun to bear fruit, and we may imagine that Cham soon began to grumble and to chafe under the authority of Noe, who passed him by, and did not bless him as he did Shem, foretelling that God would be born of his race, or foretelling his "enlarging," or the progress of his race, as he did in the case of Japhet. Cham's eldest son and heir was Chus, "the black man." The eldest son and heir of Chus was Nimrod, "the powerful," "strong," "the rebel," who was "a mighty hunter against God," turning all men from the worship of the Almighty. Thus the sin against Christ in the person of Noe asleep with wine, had all along developed till we find it breaking out in open rebellion in the person of Nimrod, heir of Cham. Nimrod at last induced all his followers to build the Tower of Babel.[1]

The Tower of Babel was thus begun by the followers of Nimrod. It was undertaken against the wishes of Noe, and of his rightful heir, Shem. Following the command of God twice given,[2] Noe and Shem had urged and exhorted the sixty-two families to scatter over the whole world, and they ordered them not to stay together in that one fertile plain of Sennaar, or, as the Greeks call it, Mesopotamia. God told them to separate, for He knew the evil influence of Cham, "the dark, swarthy man," of Chus, "the black man," and of Nimrod, the powerful "rebel." God knew that these bad men would corrupt the whole race, as before the race of Cain had corrupted the sons of Seth before the flood.

Led by Nimrod, the sixty-two families built the Tower of Babel. They had before their minds two ideas: one given in the Bible, the other by Josephus, and still found in the traditions of all the neighboring peoples, who still live in the Mesopotamian valley, guarding the traditions of the ancient Babylonians and Assyrians. "Come and let us make a city and a tower, the top whereof may reach to heaven, and let us make our name famous before we be scattered abroad into all lands."[3] "He," Nimrod, "said he would be revenged on

[1] Gen. xi., Josephus, etc. [2] Gen. ix. [3] Gen. xi. 4.

God if He should have a mind to drown the world again, for he would build a tower too high for the waters to be able to reach, and he would avenge himself on God for destroying their forefathers." [1] The motives in building the tower were pride, of which rebellion is the first daughter; and their own safety when the next flood came.

The Tower of Babel was begun one hundred and forty-four years after the flood, as some say, 2800 before Christ.[2] Noe was then living, the great prophet, priest, and king over all the human race, his children,[3] and we conclude that Nimrod rebelled against Noe, his great-grandfather, a type of Christ, whom his grandfather Cham before had insulted, when in his sacrifice he fell asleep with wine. Noe asleep with wine represented Jesus Christ asleep in death on the cross, when as the spiritual Father of the human race He offered His sacrifice for the sins of mankind.

Nimrod of Genesis X., "the stout hunter against God," [4] therefore founded the first empire of Babylon. The name came not originally from "confusion," because there the languages of man began, but from Bab, "Gate," and El, "God,"—Bab-Il in Hebrew, Babil, "the Gate of God," for the tower, Nimrod said, was to be the gate by which they were to pierce a door up through the clouds, and ascend into heaven to God, for they supposed that the heavens was a great dome, or a half sphere of solid matter, at the apex of which God dwelled in all His glory. Later the Jews called it Babel, confusion, for because of that sin God confounded the original language of mankind. The name Il came from the Hebrew El, "God," the root of the well-known word Elohim, by which God is first known in the Bible, whence the Arabian word for God, Allah, and the Greek Elus, or Ilus, God.

Nimrod rebelling against his uncle, Shem, priest and heir of Noe, at the death of the latter the ruler of the human race, he wished to build a great empire at Babylon, and from his imperial city rule all nations gathered around him. That was before the separation of the nations and the confounding of languages. Besides beginning the tower, he established his government over the sixty-two families born of Noe, and of his three sons and grandsons. In eastern nations judges and kings still sit at the gates of the city, hearing cases and giving judgments, whence gates became the type of jurisdiction,[5] a figure of the power of hell, then for the first time, established at Babylon in the form of paganism and worldly

[1] Josephus Ant. C. iv. n. 2. [2] Douay Bible, Gen. xi. Note. [3] Gen. ix,
[4] Formby Monotheism, etc., p. 26, [5] Dut. xvii. 8,

governments to which our Lord alludes, prophesying of the Church, "And the gates of hell shall not prevail against her."[1] Civil and religious authority then united in one man. The personification of fanaticism shows forth in the head of the Mohammedan religion, whose power is called the Sublime Port. The kingdom of Nimrod at Babylon was a conspiracy of brute force against the civil and religious liberties of the people, of which we have an image to-day in the Russian empire, in China, and in despotic governments where the rights of the people are trampled under foot.

According to the traditions of the Babylonians, the great Tower of Babel was to be 24,000 feet high, overtopping the highest mountains, so that when God would destroy the world by another flood, they could ascend to the top so as to escape the waters. They did not believe God's promise that He would not again bring another flood. The first great sin, then, was doubt, want of faith in the promises of Jehovah, as doubt in God's word is the great spiritual disease of the world to-day. The tower was made with a spiral roadway winding around the outside like a screw, so that they ascended by an inclined plane. The tower therefore grew smaller and smaller as it rose towards heaven. It "was built of burned brick, cemented with mortar made of bitumen, that it might not be liable to admit water," as Josephus says.[2] Now let us see the condition of that country to-day.

As you travel down the Euphrates, from Bagdad, you find a level country stretching on each side of the river. The banks are covered with mounds, almost like mountains, whose sides are worn with deep furrows scooped out by the rains of centuries. There once stood Babylon in all its glories. There was the first city built, the mother of idolatry, the mistress of the gentiles, the source of every corruption which afflicted the human race before the time of Christ. At Borshippa, "the suburb," on the west bank of the great river, ten or twelve miles before you come to vast ruins of Babylon proper, you come to the remains of what was once the greatest and highest building ever raised by the hand of man. The inhabitants of the plains of Mesopotamia to-day call it the Birs-i-Nimrud, "Nimrod's tower." Nearly all writers who have investigated the subject say, that here Nimrod built the Tower of Babel, "confusion." Here was the cause of the different languages of the world. Here began the dispersions of the sixty-two families, and the colonization of the

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[1] Matth. [2] Antiquit. B. I. C. 4. n. 3.

sixty-two original nations. Later the great king of Babylon—the "city of confusion," Nabuchodonosor—"Nebo protects the youth," or "the landmarks,"[1] built on the site of the Tower of Babel a great temple to Belus. "There have not been wanting persons who maintain that the Birs-i-Nimrud is the true temple of Belus, if not of the actual Tower of Babel, whose erection led to the confusion of tongues, and the general dispersion of the sons of Adam. With this latter identification we are not at present concerned."[2]

This vast mound, rising like a mountain from the level plain, is about a mile in diameter, with its bricks twisted and glazed with the intense fire which burned them still showing the marks of the lightning. Each brick is marked with the word Barsip, "a quarter of Babylon." The ruin is about ten or twelve miles in a straight line from the ruins of ~~the Kasr~~, "the palace," and of the temple of Belus, and of the hanging gardens erected by Nabuchodonosor, all situated on the banks of the Euphrates below. The Tower of Babel is formed of yellow sand and brick, two hundred and thirty-five feet high, cemented with bitumen, the bricks warped and glazed with intense fire when they were burned. The mound is now covered nearly all over with beds of lichens, its numerous cracks and crevices giving shelter to wild birds, serpents, and savage beasts—such to-day stands the Tower of Babel built by Nimrod "the rebel."[3]

The Bible says that "They ceased to build the city"[4] because "the Lord confounded their language." The Tower of Babel, then, was never completed as the gate of God to enter heaven. Nabuchodonosor in his grandiloquent style, tells us in one of his inscriptions found in its ruins, that "An earlier king had built the Temple of the Seven Lights of the Earth, the Tower of Borsippa, "a department of Babylon,"[5] to a height reckoned at eighty-four feet, but he had not completed it.... The burned bricks of the temple itself had also been washed away into heaps of ruins," etc. Then he goes on and tells how he repaired this Tower of Babel, erecting a great temple on the site of the incompleted Tower. The recent discoveries at Babylon throw a bright light on the account given in the Bible. Sir H. Rawlinson on tunneling into ~~the Birs-i-Nimrud~~, found that the original foundations were only 272 feet square, and that the amount of fallen debris show that it

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[1] Ten Great Monarchies, Rawlinson, Vol. ii., p. 263.
[2] Rawlinson, Ten Great Monarchies, p. 185, M. Oppert Schrade Geikie, Gen. xi. etc.
[3] Oppert Expedition in Mesopotamia, Vol. I., p. 204. [4] Gen. xi. 8.
[5] The Tower of Babel was built at Borsippa.

must have been exceedingly high, that it must have risen thousands of feet in the air, as the fallen remains cover nearly a mile in diameter. The inscriptions on the bricks say that it was the "wonder of Borsippa."[1] It is evident that for centuries after the dispersion of the human race, this Tower of Babel had been left incomplete and in ruins, till Nabuchodonosor levelled it, and built on its site the great temple of Belus, "the Lord" in Babylonian. The recently discovered inscriptions show that this temple was the work of his hands, and therefore we conclude that only the foundation of the Tower of Babel still remains in the centre of the Bir-i-Nimrud, still standing in the plains of Sennar or Mesopotamia, near the ruins of Babylon.

Covering many miles of this great plain of Mesopotamia, especially along the borders of the Euphrates and the Tigris, we find vast mounds of sand and earth, in which modern excavators find the remains of cities, the sites of which were laid long before opened the dawn of profane history. The chief are Babylon and Nineveh;[2] Calah, now Nimrud;[3] Assur-Kileh, now Sherghat; Resen,[4] now Selamieh; Calneh,[5] called in our day Niffer; Ur, the place where Abraham left, now Mugheir, that is, "the bitumened;" and many others. Ur means "light." From Ur, "light," comes orient, origin, horizon, etc. In the days of Abraham it was dedicated to the moon. From this city came the children of Canaan whom the Greeks called the Phœnicians. They first built Sidon, so called from his eldest son, Sidon.

Descending from the mountains of Armenia, following the example and leadership of Nimrod, the children of Noe built numerous cities in the plains of Mesopotamia. But the only material they could find was the clay lying under the rich soil. The sons of Cham were ever noted for the vast extent of their buildings, shown in the ruins of Babylon, in the cities of Mesopotamia, in the gigantic remains of Egypt, in the Indian buildings of Mexico and of Peru, in the mounds of the Mississippi valley, in the Cyclopian works of the Pelagians. They did not always burn their bricks with fire; often they dried them in the hot sunshine. The rains and storms of centuries dissolved and melted the sun-dried bricks, when erected in houses, and on these remains they reared other buildings. These in turn fell down, and heightened the foundations of the city, and thus as centuries went by cities rose out of the level plains like hills and mountains. Thus the

[1] Seven great Monarchies, vil. ii. p. 185. [2] Gen. x. 11. [3] Gen. x. 12.
[4] Gen. x. 12. [5] Gen. x. 10.

remains of the cities first built by Noe's grandsons are now vast mounds and hills of dissolved sun-dried bricks, as in ancient Babylonia, Assyria, Egypt, etc.

To these gigantic mounds, the remains of a former civilization, now come Europeans seeking for the footprints of the ancients, and here they find bricks, alabaster, marbles, carved stones, sculptures, wainscotings, and especially tiles on which is written in cuneiform characters a literature larger than that of the Greeks and Romans, dating a little later than the flood.

Wonderful is the result. Records older than the time of Moses throw light on the Bible in this age, when it is attacked, and proved the revelations of God coming from an unexpected quarter, showing that man was highly civilized within a few years after the deluge.

In the days when Isaias, the Prophet-Evangelist of the Old Testament, in majestic language was telling of the coming and death of Christ, eight centuries before it happened; when Hezekiah was king of Jerusalem, then Assurbanipal, "Assur has formed a son," ruled Nineveh, "Hercules city" in Greek, extending the limits of his great Oriental empire. A great friend of literature, he had collected a vast library, and made copies of the most ancient writings of the Babylonians. These writings were not written on perishable papyrus fibre, like the Egyptians, nor on vellum and sheep-skin, as at Jerusalem, nor on wax tablets, as at Rome and Athens, but they were impressed on the soft clay of bricks, then baked in fire till they became as hard as flinty rock. With such inscribed bricks, loaded with the literature of Western Asia, they formed wainscotings, and he adorned the walls of his vast palaces and public buildings at Nineveh. When later the city was burned, the inscribed bricks and carved alabaster slabs were covered and preserved in the debris of the great city, which fell on them, and still cover the ruins of the cities of Mesopotamia from nine to twelve feet high.

Rows of grotesque winged lions, human-headed bulls carved in white marble, guard the way leading up to the palaces of the great kings, reminding them of the Angelic Seraphim who stood at the gate of paradise when Adam was driven forth.[1] The palace walls lined with inscriptions, the ceilings, the pillars, the walls, even the floors were covered with bricks and mosaics covered with writings, which it takes almost a magnifying glass to read. Thus were preserved the books

[1] Gen. iii.

and the literature of the most ancient empire of the earth.

These records, so surprisingly preserved to our very day, show that soon after the flood there was a great empire ruled by Nimrod, that it absorbed nearly all the fertile valley of Sennar, or of Mesopotamia. Nimrod was the Cæsar, the Napoleon of his day. In the English Bible he is "a stout hunter before the Lord;" the King James says, "He was a mighty hunter before the Lord;" in the Arabic he is "a terrible giant;" in the Syriac "a giant warrior;" in the Chaldea, "a valiant man;" the Greeks and Romans called him Hercules. By his successors on the throne of Babylon he is called Baal, Belus, or Merodach, which means "The Great Lord." He was later deified as the constellation Orion, which to this day the Orientals call El Jabbar, the "Giant God." He was worshipped as the chief god of Babylonia: or Belus.[1] On every side among the people of the Orient we find the traditions of Nimrod, of his cruelty, of his rapacity, and how he changed the worship of the true God into idolatry.

It is very hard to trace history from Genesis to the most ancient nations; from before the building of the Tower of Babel, when there was but one language, one speech; from the separation of the sixty-two nations mentioned in Gen. X., to the time when profane history began. For the Greeks give different names to all persons and historic events. "Some, indeed, of its names are utterly vanished away; others of them being changed, and another sound given them, are hardly to be discovered, yet a few there are which have kept their denominations entire."[2] The languages now spoken by divers nations took their rise at the building of this tower. Then all names were changed, and therefore it is very difficult to take the names of the great men given in the tenth chapter of Genesis, and find them in profane histories. But thanks to the discoveries of the past few years, which are still going on all over the East, we are enabled to link history with the accounts given in the first book of the Bible. Let us revive the reader's memory.

From most modern authentic sources and discoveries we find that Japhet was given the name "Pātha," the Hebrew for "extending," referring to the wide distribution of his race, or Yapha, "to be fair," or "light complexion," for he was the father of the white men. But we would call attention to the first syllable of his name, Ya, which in Hebrew always signified God. He was then the "man of God." He

[1] See Geikie, Hours With the Bible, Vol. I., p. 218, Note.
[2] Josephus Ant. B. I. C., vi. 2.

was the Iaptus of the Greeks, whom they said was the father of the human race.)

Cham comes from a Hebrew word which means "swarthy," "dark complexioned," or from another Hebrew word which signifies "warm," "hot," for his children had been destined by Providence to inhabit the warm regions of the earth, the southern parts of Mesopotamia, Arabia, Egypt, Ethiopia. Africa was settled by children of his son, Chus, "the black man," "the negro."

Shem, the eldest son of Noe, according to the rule followed from Adam down, was the heir of Noe, the prophet, priest, and ruler of all mankind, because he was the first-born of Noe. Elam was his eldest son, and the heir of him and of Noe. Noe was then the high-priest, and at his death the office of the high-priesthood fell to his eldest son, as heir apparent of the throne. At his death his eldest son, Elam, became the prince and priest of all the sons of men, as to this day the eldest son of the king is his heir to the throne.

A rebellion broke out in these early days, about the throne, which was but the beginning of so many revolts against the kingly powers of the earth in all ages and countries where kings rule. It was not only a civil, but also a religious revolt against Noe, the high-priest then living, against his heir Sem, and against the direct heir of Sem, Elam. It was led by Nimrod. Cham, "the swarthy man," was the father of Chus, "the black man," the negro, who was the father of Nimrod, "the rebel," against Noe and his civil and religious rule. It was a rebellion against the priesthood, the first type of these remarkable revolts against Christ's priesthood, such as we see in the Jews around the cross, in the Arians against the divinity of Christ, in the Greek schism against Christ's Supreme Pontiff; in the rebellions against pastors in all churches, which disturb congregations all over the Christian world in our day.

From the day that Noe, waking from wine, blessed "the Lord God of Shem," that is, Christ, whom he foretold would be born of the Semitic race, from the moment he had blessed the white men, sons of Japhet, and passed by Cham, the latter had been under diverse passions. He practised still his magic arts. He introduced superstition, and meditated revenge. He studied the stars, and became the founder of Astronomy. He introduced Astrology, and tried to foretell the future by the movements of the stars. He corrupted the true religion by introducing divination, fortune telling, and every kind of superstition. That was why Noe did not bless him. He badly brought up his children. He taught them not

reverence and respect to the high-priest Noe, or his heir Shem. His grandson, Nimrod, put in practise the false principles of his grandfather's teachings, and he rebelled. Such has always been the way of religious rebellions. They always end in the damnation of souls. Deceiving the people, telling them not to believe God, who promised not to again drown the world, Nimrod seduced them to his party, and began the building of the Tower of Babel.

All the time, therefore, that they were building the Tower of of Babel, Nimrod was poisoning their minds with rebellion against God, and against His priest, Noe, who stood by, but took no part in the building. It was necessary to do something extraordinary, or Nimrod would have corrupted the whole human race, then formed of only sixty-two families who were laboring for him each day, making and burning brick, and erecting the great tower.

"And the Lord came down to see the city, and the tower, which the children of Adam were building. And He said: Behold, it is one people, and all one tongue, and they have begun to do this; neither will they leave off from their designs till they have accomplished them in deed. Come ye, therefore, let us go down and there confound their tongue, that they may not understand one another's speech. And so the Lord scattered them from that place into all lands, and they ceased to build the city."[1]

If they had not been scattered from Babylon, Nimrod would have ruined the whole human race, and the purification of the flood would have been useless.

According to the traditions of the Babylonians, of the Hebrews, of the Arabians, and of the other nations of the East, in one night their language was confounded, and the next day each of the sixty-two families had a language and a tongue of its own. One family could not understand the members of the other families; only those belonging to the same family could speak to others of the same household. Therefore they were forced to separate. In that way God obliged them to carry out His commands given soon after the flood, to separate, to send out colonies, to emigrate, and go into all the earth, and settle all the nations. Nimrod the "rebel," listened not to the voice of God. He remained at Babylon a tyrant, a monster of cruelty, the builder of the great city of Babylon, and of the cities of Chaldea. He became the founder of the great empire of the Chaldeans, the first of these great em-

[1] Gen. xi. 5, 6, 7, 8.

pires and monarchies which rose in the ancient world. Most of the races which issued from Sem still stayed at Babylon, gradually becoming corrupted, partaking in Nimrod's rebellion, infected by his religious errors, for they were not blessed by Noe, nor did they receive the Holy Ghost to separate and enlarge and progress, as did the sons of Japhet.

The sons of Japhet, the white races, listened to the word of God, and they again returned to the mountains of Armenia, to the hills and the plains of modern Persia, to the shores of the Caspian sea, and to the plains of Asia Minor, from which, later, they scattered to Europe and to India.

The rebellion of Nimrod was like a second original sin, and produced the deepest impressions on the human race. Up to that time the human mind recognized the one Almighty God, the Ruler of nature. And they followed the priestly teaching and kingly power, both religious and civil powers in the person of Noe and his heirs, ruling their children as their father and patriarch. Seeking changes which took place at this early time, we cannot cite history, as it was long before the dawn of history; we can only seek the traditions of the primitive nations which is common to them all regarding God, nature, and kingly authority.

It was revealed to Adam that there is a God who created all things, and every nation under heaven had retained that primitive idea, even up to the time of Christ. We find nothing of primitive man of those ages, as some imagine. Among the Jews God was Jehovah; the Babylonians and Assyrians called Him Merodach; the Medes and Persians invoked Him as Ormazd; the people of India summed all up in saying: He is Brahm, "There is but one Being,—there is not second." In China before the birth of Confucius, their great teacher, He was the Supreme Being; in Egypt He was Amnon, "the hidden God," "the only Being living in truth," "He has made everything, and He alone has not been made," "The great God of heaven and of earth," etc. In Greece He was Zeus, and the highest Divinity manifested in material beauty. "The deeply reverent nature of the Roman seeing God first in himself, came to see God in everything." [1] The Teutonics, the Scandinavians, and Sclaves of northern Europe worshipped a "Being, master of the universe, to whom all things were submissive and obedient." As Tacitus says, He was known among all the nations of the north of Europe by the name God, from whence we get our word for the Supreme

[1] Faiths of the World, Religion of An. Rome p. 185.

Being. Often was He called by the Northmen, Woden, and He was worshipped on Wodensday, whence our Wednesday. Even the ancient races of Mexico and of Peru believed in one God, the Creator from whom all things came forth by His creating power. The Indians of the rest of the American continent believed in the Great Spirit. We fail to find an ancient people who did not believe in one supreme God, Spirit, or Ruler and Creator. They did not imagine Him, but they received the idea of God from their forefathers. Tracing all nations back to their beginning, as given in their traditions, we find that they came from the plains of the Sennar of the Bible, from the Mesopotamian plain of the Greeks. It is true, then, that the idea of the Creator was not entirely rooted out of mankind by the rebellion of Nimrod. The scientific teachings that the idea of God grew in the human mind is false. We cannot find a race or nation without a God among the ancients. That came to them from their forefathers.

With the condemnation on Adam for his sin, came the promise of the Redeemer, that from the seed of the woman would rise another Adam, a spiritual King, who would crush the serpent's head.[1] In every nation that promise had come down by tradition of the early races. The prince or king who did more than usual was supposed to be the Redeemer. Each king was an image of Adam, ruling by divine right, the Royal priest, with absolute power over the life, property, souls, and bodies of their subjects. Like the patriarchs, the first kings were the fathers of the people their children, born of them, or of their kingly line. Descending from the grandson of Noe, who had settled the nation, according to the right of primogeniture, "the first-born," their eldest son, was to be their heir to the throne, as to-day it is followed in most monarchies.

To the king, then, was given an honor second only to that offered to God Himself, for "a divinity hedged around a throne." If a king did more than common, either by reason of wisdom, in building or in conquering other nations, he was supposed to be the great man promised to be born of the woman. In life he was treated as divine, and at his death he was deified. Again it is natural for man to honor great men, and each nation has its band of great heroes, whom they honor, and to whose memory the people give great respect, looking on them as we do on heroes, saints, and prophets,

[1] Gen. iii. 15.

whom the Holy Ghost made use of to carry out His work. Thus the Chinese worship their forefathers, the Jews honor Abraham, the nations their great kings.

At Babylon Nimrod gathered all the people born of Noe, and they looked on him while living as a great hero, and when he died, in the course of ages they deified him under the name of Bel or Baal, so often found in the Bible. His son Assur, called Ninus or Nin, built another great city, Nineveh, to the north, on the banks of the Tigris. At the change of languages Assur was called Nin, in the Babylonian tongue Ninus, or Hercules in Greek, and his city was Nineveh.

While Nimrod, as Bel or Baal, "the Lord," reigned at Babylon over the sons of Cush, as eldest son and heir of Cham, Assur, Nin or Ninus, built Nineveh, called after him, and ruled over the sons of Shem then living on the banks of the Tigris, lying a little to the north. Such were the foundations of the first two great cities of the world built in the fertile plains of Mesopotamia. They were the mothers of idolatry. Of them the Holy Spirit foretold that they would become a waste, the inheritance of wild beasts, and to-day only great mounds of earth tell where once stood the greatest cities of the ancient world.

By the lapse of ages, after the death of these two kings, who while living had established the first great empires, were looked on as heroes, when they died they were hero-saints. Later they received a kind of worship, and when the primeval revelation became dim, they were adored as gods. The Latins worshipped Nimrod as Jupiter, father of the gods, for he was the father of a long line of kings. The Teutonics and Scandinavians called him Thor; the Assyrians called his son Assur, or Nin; the Greeks called him Hercules, because of his strength. This hero-worship was added by the Babylonians to the adoration of the forces of nature first begun by Cham, and fostered by his son Chus, while to crown all, Nimrod broke out in open rebellion against the priesthood and royalty of Noe, of Shem, and of his eldest son Elam. Nimrod fixed his seat at Babylon. He sent his son Assur, or Nin, to tyrannize over the oldest line descending from Sem, then living on the banks of the Tigris.

As we study the histories of the most ancient nations, the books of the oldest historians, the recently discovered inscriptions of Babylon and of Nineveh, we find that the astrology, or study of the stars, introduced by Cham soon produced its effect. "The heaven itself, the sun, the moon, and the five planets have each their representative in the Chaldean pan-

theon among the chief objects of worship."[1] The great king, while living, had the life and death of his subjects in his hand. At his death he was deified, and became one of the planets, where, immortal in heaven, he lived a god forever. That was the origin of mythology, of the gods and goddesses, among the Greeks, the Romans, and among all the nations of the earth. Their religious system came from Babylon, with all the other traditions and sciences they brought with them at their migrations. "The striking resemblance of the Chaldean system to that of the classical mythology seems worthy of particular attention. The resemblance is too general and too close in some respects to allow of the supposition that mere accident has produced the coincidence."[2] This learned writer then goes on to say that the classical mythology of the pagan gods among the Greeks and Romans came from Babylon, and he quotes his brother, Sir William Rawlinson, to prove his words. The Persians, Egyptians, Greeks, Romans, Celts, Teutonics, the Chinese—all nations trace their religious worship to Babylon. A careful study of the worship of Babylon and of Nineveh will throw a clear light on the idolatry of the other ancient nations. Babylon and Nineveh, mother and daughter, were the cradles of heathenism and of idolatry, from which the worship of false gods spread over the world at the scattering of the nations. Hence we see why such awful maledictions are pronounced against Babylon in the Bible—prophecies which have been fulfilled to the very letter.

A description of the gods of Babylon is the same as those of Nineveh, for, except in few small details, they had the very same pantheon, or list of gods. We begin with the building of the Tower of Babel, "the gate of God." El is the root of the Elohim, the name of God, the Creator, in the original Hebrew of Genesis, and this shows that the men then building the Tower of Babel believed in the true God. We find the idea of the God Almighty among all primitive peoples. Only by the lapse of ages men lost the original idea of God.

From recently unearthed cuneiform inscriptions, found in Babylon and Nineveh, as well as from the classical records, we are now enabled to tell the different names of the gods of Babylon. Idolatry began there in the adoration of the attributes of God, manifested in the forces of nature, introduced by Cham, and in the hero-worship of the great kings Nimrod, his son, Ninus, and in the worship of their forefathers and

[1] Rawlinson, "Seven Great Monarchies," vol. I. chap. vii. p. 71.
[2] Rawlinson, Ibidem, pp. 71, 72.

successors. From Babylon, that city of pride and of corruption, the adoration of these gods spread with the migrations of the tribes and races, till we find them in the mythologies of every nation where men had spread before the beginning of profane history, and before the coming of Christ.

The first god of the Babylonians was Il, or Ra. Il, or El, is his name in all the Semitic languages. As the Babylonian language was the mother of Hebrew, it is the root of the biblical Elohim, the holy name of God in Hebrew. From that comes Bab-il, "the gate of God," from whence Babylon. It is the root of his name, Allah, "God," in Arabic. In Greek it was Elus, from which some think came their name Hellenes, and the name of their first historic city, Ilion, Troy, "the gate of the city of God," "God's city." In the tribes born of Cham it is Ra, which is so often found on the monuments and inscriptions of Egypt. Il, or El, was the father of the gods, and was a corruption of the name of the God Almighty of Noe and of Adam, before His true worship had been corrupted by Nimrod's rebellion. Some writers think that he was Saturn, the father of the gods among the Greeks and Romans. God was known, then, at Babylon as Il, or El, and in Egypt as Ra, a name later given to the sun as representing the power of God. At first Il, or Ra, was the titular deity of Babylon, showing that the idea of the true God had but gradually through the ages vanished from the followers of Nimrod.

We find the gods of paganism divided into groups of three in Babylon, in Egypt, and among all the pagan nations. Whether this was the remains of a dim revelation of the Trinity given to Adam, Noe, or the patriarchs we do not know. But it is certainly surprising. Over each of the three, one god is a chief or supreme god. The first of the three gods, after Il, or Ra, is Anu, with him being two others—Illinus and Anu. In the classic writers of Greece and Rome, Anu —Anu-malek, the Anammelech of the Bible—is called Pluto, the god of the lower regions. The people of Northern Europe called him Hell, whence our name for the state of the damned. Erech, the modern Warka, where the Chaldeans buried their dead, was the chief seat of his worship. Anu's wife was Anata, and their son was Vul, the god of the air, whom the Greeks and Romans called Æther, "air." Another of their children was Martu, "darkness," whom the Greeks called Erebus. The present conditions of the investigation do not enable us to find out if these groupings of three gods, one being a chief, represent Chus, Cham, or Noe

and their families. Perhaps further excavation of the mounds of Mesopotamia will throw light on the origin of these gods.

The first of the next rank of three gods is Bel, or Baal, which words in the Babylonian tongue mean "lord," or "master." The name Bel on the monuments is followed by the adjective nipru, from the Chaldean root napar, "to pursue;" thus Bel-nipru signifies "the hunter lord," or "the great conquerer." That is Nimrod, the founder of Babylon and of the Chaldean Empire. The Greeks and Romans called him Jupiter, and the Teutons, Scandinavians, Saxons, and races of Northern Europe said he was Thor. To him they dedicated Thor's day—Thursday. He was deified after his death as the planet Jupiter. He was called at Babylon, Nineveh, etc., Bel, Belus, Merodach, etc., which mean simply "lord," or "master." The chief seat of his worship was Niffer, or Calneh, where he died, and where he was first deified. They supposed he ascended into heaven and became the planet Jupiter, or the constellation Orion, which is Nimrod on the throne. Chaldean history opens to us about the year before Christ 2286,[1] when they lived along the Southern shores of the Euphrates and Tigris, near Ur. They were called Arcadians.[2]

Nin, Ninus, or Ninip, son of Nimrod, was the Greek and Latin Hercules. He built Nineveh, "Nin's city," called after himself, a metropolis which rivalled Babylon. It was the seat and capital of the Assyrian Empire. The gods of Babylon and of Nineveh were the very same. For when Ninus, the son of Nimrod, had driven the sons of Shem from the throne of Assyria, he began to rule the empire descending from Shem, and he introduced the gods of Babylon, which were at once adopted by the Assyrians.

Ur of the Chaldeans, where Nimrod stopped on his way to the South, and which he called "light," his first capital, he dedicated to the moon, the chief luminary after the sun, the Ra of his uncle, Mesraim, who had settled Egypt. But this was not enough to satisfy Nimrod's ambition. He went back to the North, and captured a part of his grand-uncle Shem's portion in Asia. He drove Elam, Shem's eldest son and heir, from the rich valley of Senaar—in Greek Mesopotamia, "between the two rivers"—and there he began the building of the Tower of Babel and of the city of Babylon. Elam, driven out, took refuge to the North-east, in Iran, "the land of noble men," ancient Persia. Later the

[1] Rawlinson, "Seven Great Empires," vol. I. c. viii. pp. 100, 101.
[2] American Cyclopedia,—"mythology."

Medes, sons of Japhet, conquered the Persians, sons of Shem, and set their own royal house on the throne at Pusgrada, where they united into the great empire of the Medes and Persians.

Nimrod's wife was Beltis, or the Greek Mylitta of Herodotus,[1] meaning "lady." Her name in Hebrew means "to generate." Among the Chaldeans she was Ishtar, "the mother of the gods." The Carthaginians said she was Dido, who founded their city.[2] The Greeks called her Athene, the Romans Venus, the Syrians the Dea Syria, the people of Hierapolis Mabog, the Assyrians "the queen of the land," the classical writers Ceres, or Demeter, the people of Ephesus Diana, the nations of the North of Europe Frigga; as the latter worshipped her on Frigga's day, we have Friday; the Teutons and Scandinavians called her Æsir, or Treyia, goddess of love and of immodesty. She was the goddess of love, of generation, the patroness of impurity, the goddess who gave and presided over the generation of beings. Her worship was the most immodest, the most corrupting of all the debasing paganism before Christ. Her son, Ninus, built Nineveh, and she was said to have become his wife after the death of Nimrod. Among the Greeks she was also called Semiramis, who made an incestuous marriage with her own son, Ninyas. Such examples in their gods corrupted the whole race before Christ came.

The third god of the first triad of Babylon was Hea, half man half fish. He came from the waters of the Persian Gulf to teach astronomy and letters to the dwellers on the Euphrates and the Tigris. His name in the Babylonian language means "life" and a "serpent." "And there are very strong grounds for connecting Hea with the serpent of Scripture, and the tree of knowledge, and the tree of life in Paradise"[3] The Greeks and Romans call him Neptune, "god of the abyss," or "of the great deep," that is, the god of hell. His emblem in the cuneiform inscriptions of Babylon and Assyria is a serpent, or the wedge, the foundation of the Chaldaic alphabet; for the serpent was more subtle, that is "hotter," "warmer," than any other beast, as the Bible says.[4] He is the god of wisdom and of understanding, the remains of the Babylonian tradition of the temptation and of the fall of man. He was deified in the constellation Draco. The Scandinavians call him Midgard.

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[1] I. 131, 199. [2] Rawlinson, "Seven Great Monarchies," vol. I. c. vii. p. 78.
[3] Sir William Rawlinson in Herodotus, vol. I. p. 600. [4] Gen. iii. 4.

Sin, "the moon," is the chief of the next three gods. His chief worship was at Ur of the Chaldeans,[1] whence Ur means "bright," "shining," "the lord of the month," "light," "an angel," "to watch," the lord "of the spirits." Ur was the first capital of the Babylonians, or of the Arcadians, under Nimrod. It was situated at the mouth of the Euphrates, to which the Persian Gulf then extended. But during centuries the floods of the great rivers have filled up the mouth of the Euphrates, and the sea-shore is now far to the South. To the present day the moon is called Sin in Syriac and other Eastern languages. Ur, or Hur, "the moon" in the early Chaldean language, was worshipped on the second day of the week, moon's day, whence Monday. The moon was before the sun, who was called San, from the Babylonian root shani, "bright." From San comes our word sun. The names of the sun among all the tribes descending from Shem are shams, that is, "ministering," for the sun brings forth all things by his light and heat. Being a male god, the sun is called "he," and for the same reason the moon is "she," for among the Babylonians the sun was a male god and the moon a female goddess. The chief city of sun-worship in the land of Canaan at the coming of the Hebrews was Beth-shean;—Beth, "the house of;" shean, "the sun": "the house of the sun;" as Bethany is "the house of figs," Bethlehem "the house of bread," etc. Among the people of Northern Europe he was called sun, and they worshipped him the first day of the week, or on Sunday. He was worshipped at Sippara, which the Greeks call Heliopolis, that is, "the city of the sun," where the recently discovered inscriptions of the Babylonians say Noe buried the records of the history of the human race before the flood, and dug them up after descending from the ark. Another sanctuary of the sun was at Bit-Para, in Babylonian "the house of the sun." The Egyptians carried his worship with them into the valley of the Nile, and they also had their Heliopolis, "the city of the sun," from whence came the obelisk now standing in Central Park, New York. Parra, or Pharra, shortened to Ra, was the most ancient Egyptian name of the sun, from which came Pharaoh, "the noble house of the sun," the ancient name of the kings of Egypt, for they claimed to have descended from the sun, and they were also called "the sons of the sun" in their inscriptions on the monuments. The deification of the sun and of fire, his symbol, came from Babylon, and spread to the Persians, the

[1] Gen. xv. 7.

Medes, the Egyptians, the Druids, the ancient Mexicans, and people of Peru—in a word, it spread all over the world. It must have been a corruption of the idea of fire used by Noe in his burnt-offerings after the flood. The third god, with the sun and moon, was Vul, the prince or power of the atmosphere, whom the Greeks called Æther, or Zeus.

Uranus was the son of Nimrod, and was the viceroy of that monarch in the North. In the Hamitic or Shemitic language he is Bar-shem, "son of Shem." Nin, or Ninus, eldest son of Nimrod, was the god Ninus who built Nineveh, and called it thus, after himself, Nineveh, "the city of Nin." In the Bible he was called Assur, from which comes the name Assyria, the great empire of which Nineveh was the capital. The Greek and Latin writers call him Saturn. He was the god of power, and his emblem is the winged man-bull, which we find so often still standing at the gates of the great ruined palaces and temples of Assyria, guarding the kings of Nineveh, who regarded him as their founder and guardian. He married his own mother, whom the classics called Venus, the goddess of sensual love.

Bel-Merodach, "the old man of the gods," was worshipped during the whole Babylonian monarchy. Toward the end he was considered as the chief god. He was Nimrod deified, the founder of the empire. His wife was called also Juno by the Latins, as he was Jupiter among the Greeks. Under the name of Nergal—from ner, "a man," and gula, "great"—he was their great god of war. The Greeks and Romans called him Mars, the Saxons, Teutons, and Scandinavians of Northern Europe called him Tyr, "the fierce god of war." At Babylon, Nineveh, and other cities of Assyria his symbol was the winged lion with a human head, and therefore we find his great sculptured images guarding the temples and palaces of Mesopotamia, Persia, etc., while in Egypt he was represented by the sphinxes.

We find other names of the goddess Venus. She was called Nana, or Ishtar, among the Assyrians. She was Beltis, Nimrod's wife, among the Babylonians. She was Astarte among the Phœnicians, Ashtoreth among the Hebrews, Ashtar among the Medes, Aster among the Greeks, and Stella among the Romans; Starann in the Zend-Avesta, Stara in the Sanscrit; and Star in English for Venus deified is the evening star. While she lived she was the goddess of adultery, of impurity, and the originator and mother of prostitution all over the ancient world. On all inscriptions of Babylonia and Assyria she is called "the queen," "the mistress," "the great goddess."

Nebo comes from the Babylonian word nibbah, "to teach," "to prophesy." He was the god or the patriarch who taught the Babylonians the arts and sciences. The Latins called him Mercury, the god of knowledge and of learning. Among the Babylonians he was the protector of kings, the upholder of sceptres, and the special patron of the royal family. His name, Nebo, forms a part of numerous Babylonian kings' names, as Nabuchodonosor, etc.

We have given but a few of the chief gods and goddesses of the Babylonians. It was a system of mythology, or of false gods, which took its rise in the words of the demon to Eve: "You shall be as gods, knowing good and evil," [1] words which festered in the minds of the children of Eve, on which they pondered and studied, till they supposed that there were other gods besides the one supreme Elohim, whom, like the Jews, they named Il, or El, for short, as the Hebrews called Jehovah Ja. At last, by pride and sin, during the lapse of ages, the original revelation which Adam received from God in Paradise became dim, the change of languages formed an obstacle, the wickedness of Nimrod helped it along, and, forgetting the true teachings of Almighty God, they formed the mythologies which we have given, and which from Babylon spread all over the earth.

Nimrod married his own mother, Beltis, and his son, Ninus, builder of Nineveh, following the same example, married his mother. Such marriages have ever horrified the people of every other nation. But it was not enough to give the example of son and mother living such an incestuous life, but Nimrod was determined to corrupt every woman in the whole kingdom, then comprising the human race. On the feast of Beltis, his wife-mother, whom the Greeks and Romans called Venus, each woman was obliged to sit in the temple as a prostitute, and receive money from the first man who desired her. She was forced to retire and sin with him. Let Herodotus, who visited Babylon, and who was a witness of this yearly scene, tell us about it in his own words: "Every woman is obliged once in her life to sit in the temple of Venus, and have intercourse with some stranger; and many, disdaining to mix with the rest, being proud on account of their wealth, come in covered carriages, and take up their station at the temple, with a numerous train of servants attending them. But the far greater part do thus: many sit down in the temple of Venus, wearing a crown of

[1] Gen. iii. 5.

corn round their heads; some are continually coming in and others going out. Passages marked out in straight lines lead in every direction through the women, along which strangers pass and make their choice. When a woman has once seated herself she must not return home till some strange man has thrown a piece of silver into her lap, and has lain with her outside the temple. He who throws the silver must say thus: 'I beseech the goddess Mylitta' (for the Assyrians call Venus Mylitta). The silver may be ever so small, for she will not reject it, inasmuch as it is not lawful for her to do so, for such silver is accounted sacred. The woman follows the first man that throws, and refuses no one. But when she has had intercourse, and has absolved herself from the goddess, she returns home, and after that time, however great a sum you may give her, you will not gain possession of her. Those that are endowed with beauty and symmetry of shape are soon set free, but the deformed are detained a long time, from inability to satisfy the law, for some wait for the space of three or four years. In some parts of Cyprus there is a custom very similar." [1] Such was the origin of prostitution, introduced by Nimrod at Babylon, the worship of his wife, Beltis, or Venus, which spread among all nations of earth before the time of Christ. Among the Europeans she was worshipped with such abominable rites on Friday—from her name, Frigga—each week, and the Christians of the apostolic age dedicated Friday to fasting and prayer to God, to destroy her impure worship, and the fasting from meat on Friday is the remains of the early Christian custom.

"The architecture of the Babylonians seems to have culminated in the temple. While their palaces, their bridges, their walls, even their private houses were remarkable, their most elaborate efforts were for the honor and service, not of man, but of God," says Rawlinson.[2] They first worshipped God Almighty, following the religion of Noe, and it was only after his rebellion, caused by his immorality, that Nimrod corrupted the whole female population of the empire; and when immorality had blinded their minds, he introduced the worship of the elements and forces of nature, the sciences which Cham, his grandfather, had begun by his study of the stars and of the natural sciences, which he turned into astrology, sorcery, magic, and superstition.

The temples of Babylon will be understood by a descrip-

[1] Herodotus, Clio, n. 199.

[2] "Ten Great Monarchies," vol. II. p. 189.

tion of the great temple of Nebo, "the teacher," or "prophet," erected by Nabuchodonosor at Borsippa on the ruins of the Tower of Babel. Upon a platform of crude brick, raised a few feet above the level plain, was built the first or basement stage of the great edifice,—an exact square 272 feet each way, and probably 26 feet high. On this was another platform of the same height, but only 230 feet square, which was not exactly in the middle of the first stage; the third stage, resting in the same way on the second, was also 26 feet high and 188 feet square. Up to this height they were uniform, but the fifth stage was only 15 feet high and 146 feet square; the remaining stages, being each 15 feet high, were respectively 104 for the fifth, 24 for the sixth, and only 20 feet square for the seventh and last platform. On this last and highest stage was erected the shrine of the god. In this shrine each night a woman reclined on a couch of gold, and the god cohabitted with her, thus showing that each temple was dedicated to prostitution, to the worship of Venus, in which the king or the priest passed the night in sin, saying he was the god.

The Babylonian temple, then, was like the pyramids of Egypt, except that in place of numerous steps those at Babylon had only seven great steps, which were ascended by inclined planes, or by steps. The whole great mound was built of bricks, the outside ones having been burned and those of the interior only sun-dried. Often the interior was filled with earth. The seven stages represented the seven spheres of heaven, in which move the seven planets, according to the old Ptolemaic system of astronomy, which came from Babylon, of which Cham was the real author. The perpendicular sides of each stage were colored to agree with the planet which they represented, typifying the great kings and patriarchs from Noe down, whom they supposed had gone up to heaven and become shining planets—gods. The first, or basement stage, dedicated to the dark and distant Saturn, was coated black with bitumen, which they spread over the face of the masonry; the next, devoted to Jupiter, was faced with orange-colored bricks; the third, of Mars, was of blood-red bricks, half burned to give them that color; the fourth, of the sun, was covered with plates of solid gold; the fifth, devoted to the abominable worship of Venus, was built of flesh-colored, pale yellow bricks; the sixth stage, for Mercury, was of azure-colored bricks, caused by the vitrification of the glazed bricks by intense fire, which was done after the stage had been built; while the seventh stage, of the moon,

was covered with plates of burnished silver.[1] Thus the vast temple rose to the height of about 156 feet, its stages tinted with the colors of the rainbow. It seems probable that the shrine at the top contained the remains of the dead king, who was deified after death, for while living he was looked on as almost a god. This idea of surrounding royalty with such splendor was carried out by Deioces. When elected king of the Medes he built seven walls around his palace, colored with the seven colors, like the stages of the temples at Babylon.[2] The idea of thus elevating the kings of primitive peoples, and building for them great pyramids, was followed by the Egyptians in their pyramids, by the Mexicans in their temples—customs brought from Babylon.

[1] Rawlinson, "Ten Great Monarchies," vol. I. [2] Herodotus, I. 98.

REMAINS OF ANCIENT EGYPTIAN TEMPLES ON THE NILE.

THE PRESENT CONDITION OF AN EGYPTIAN TEMPLE.

CHAPTER XVII.

THE RELIGION OF THE ANCIENT EGYPTIANS.

ALONG the North-east corner of the African continent flows the Nile, the river of mystery. Fed by the tropical rains of the far South, held back by the vast expanse of the great lakes of Central Africa from May till September, its waters inundate the arid banks of Egypt, making the deserts bloom and blossom like the rose. Egypt, therefore, is the gift of the Nile. A little fringe of land, never more than seven miles wide, extends for hundreds of miles along the noble river. Each shore was once dotted with numberless cities and villages, estimated to contain about 7,000,000 inhabitants.

In the childhood of the race, perhaps 3,000 years before Christ, when the grandsons of Noe divided up the world among them, Africa became the inheritance of the children of Cham. His second son, Mesraim, received Egypt as his inheritance.[1] Chus, Cham's eldest, remained in Mesopotamia, "the two rivers," wherein Chus's eldest son, Nimrod, began the building of Babylon, the mother of paganism and of idolatry. The nations descending from Cham are noted for their vast material works, seen to-day in the gigantic monuments of Egypt, in the great mounds of the Tigris and of the Euphrates, in the cyclopean remains of the Pelasgians of Southern Europe, in the vast mounds of the Mississippi Valley, and in the crumbling temples, towers, and cities of Mexico and of Peru.

The massive grandeur of the architecture of the ancient Egyptians has never been surpassed. The largest buildings ever erected on earth are small compared to the pyramids; one obelisk still standing by the Nile weighs 300 tons; a colossal image of Rameses II. of solid rock weighs about 900 tons; Herodotus describes a temple carved from a solid rock, and which was carried the whole length of the navigable Nile to the Delta, which weighed 5,000 tons; at Karnack the roof of

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[1] Gen. x. 6.

a doorway is covered with sandstone blocks 40 feet long; obelisks over a hundred feet high, carved in the form of the sun's rays, stood in rows leading up to the temples of the sun at Heliopolis; stone images of former Egyptian kings dotted the banks of the river of such vast proportions that even the Statue of Liberty in New York seems small;—everywhere in Egypt we find the remains of the most colossal works ever erected by the hand of man. With all the discoveries of modern times, with all the machinery at our disposal, we would find hard work to erect the buildings or do the work of the Egyptians; and still men write and talk so glibly of "the stone age," of "primitive man," of "the progress of modern times," never knowing what they are talking about.

When Mesraim came to Egypt we know not. But it must have been at an early epoch, soon after the scattering of the human family, while Noe still lived. His tribe brought with them all the arts and sciences of the Babylonians. Judging from their works and the influences of his teachings, we think that their father and chief, Mesraim, was learned in all the knowledge of the human race. The writer has ever been of the opinion that the sphinx, meaning "to bind tight together," still standing beside the great pyramid, was carved to the image and memory of Mesraim, their great king and progenitor. The Egyptians were the most advanced in worldly wisdom of all the ancient nations. To them went to school Moses, the law-giver of the Jews, Pythagoras, the teacher of the Greeks, Plato, father of Grecian philosophy, Herodotus, the father of history, whose method all historians have followed to our day, and a host of great historic men of the ancient world, whose names are too numerous to mention. All these went to the Nile land to learn of the Egyptians worldly wisdom. To them was known the science of astronomy, the form of the earth, the length of the year, the reckoning of the eclipses of the sun and of the moon, the knowledge of geometry, the mysteries of chemistry, the sweet harmonies of music, the methods of designing, the art of painting, the science of mathematics, the practice of medicine, the manner of erecting vast buildings, the rotation of crops, and the knowledge of mining. Many arts supposed to have been discovered in our day were recently found to have been employed in the works of the ancient Egyptians: such as glass, mosaics false gems, glazed tile, enamelling, mural paintings, sculpture, statuary, cloth-weaving, exquisite writings; all things we now use in our daily lives were known to and used by the Egyptians.

While the magi and the Brahmins wandered into a deep spiritualism, which taught that God was everything and this world nothing, wherefore they kept no account of their wanderings or of their history, the Egyptians, on the other hand, went to the other extreme, and said that this world is everything, that all things are of importance, and therefore they wrote down the most minute details of their history and of their everyday lives. For that reason no ancient nation is known so well as the Egyptians. "Egypt is the monumental land of the earth." [1] They wrote, not on perishable skins or vellum, like the Greeks; not on leaves of oak trees, like the Druids, but on everlasting rock—on tombs of great kings, or on walls of the last resting-places of their dead. "In spite of the ravages of time, and though systematic excavation has not yet commenced, we possess chronological records of a date anterior to any period to which manuscripts are preserved, or the art of writing existed in any other quarter." [2] They recorded everything in pictures, in sculptures, and in three kinds of writing. They decorated the pillars, walls of temple, and of tomb, with picture writing, the mother of all alphabets. The dryness of the desert air preserved their records, and for these reasons we have the daily lives and religious opinions of the most ancient nation, after the Babylonians, preserved in the most minute details. What astonishes even the learned is the high civilization we find, and the higher and farther back we go towards the origin of the race, the higher civilized we find them, showing that these theories that man was at first a savage, that mankind developed from the stone age, and that civilization developed from the time when men and the cave animals dwelled together, as scientific men write about, are entirely false, not having a single foundation to stand on.

In Egypt the historic age begins with Mene, the first king of the first dynasty. At that time the whole land was divided into petty principalities, governed by hereditary chiefs, as were the British Isles, and these divisions have come down to our day under names of the counties. That division into small sections was the custom among all the ancient nations of the world. Each section was ruled by a chief. One of the chiefs becoming prominent by statecraft, war, or conquest, he brought the other chiefs, with their followers, under subjection, and thus gave rise to the royal family whose sons later ruled the whole country. Mene reduced the principal

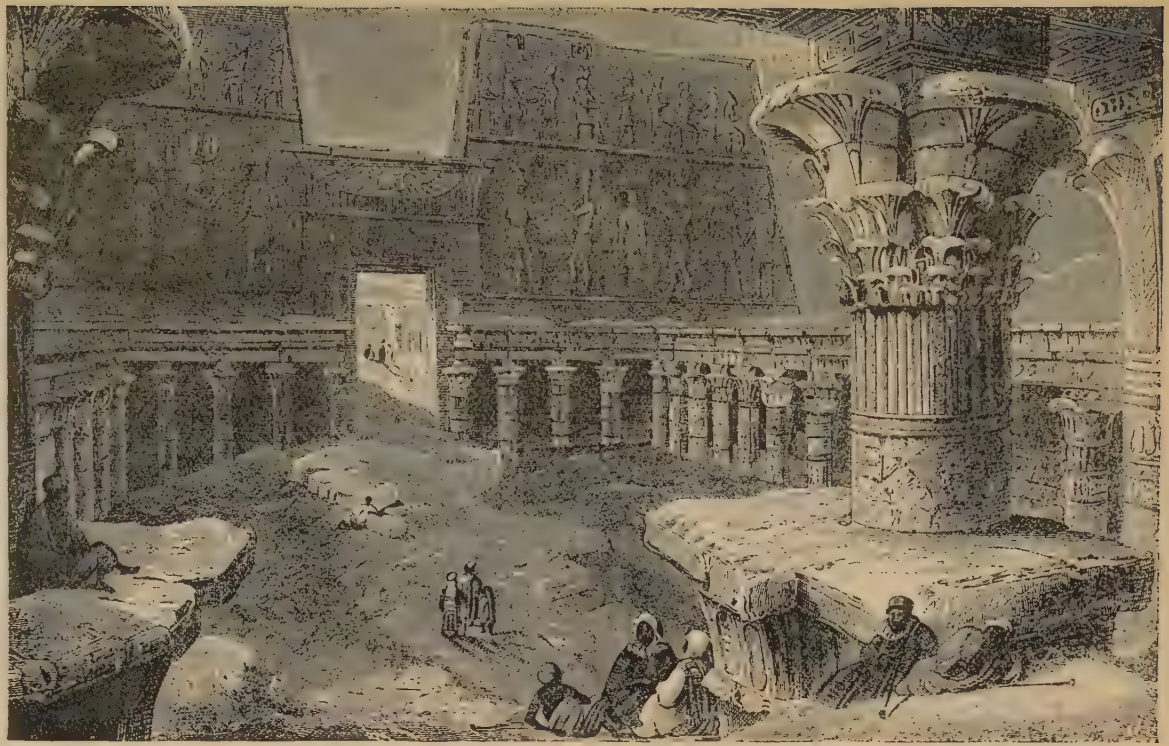
[1] J. Freeman Clarke, "Ten Great Religions," vol. I. p. 210. [2] Bunsen.

chiefs of Egypt to subjection. We do not know but what Mene was Mesraim, the grandson of Noe, and the chiefs his sons.

Picture writing was then the way they recorded their ideas. That was the first mode of writing all over the world. A picture of a man stands for a man, of a ship for a ship, etc. Such was the foundation of all the written languages of the primitive peoples of the world. It lasted till the days of Moses, to whom God first gave the Ten Commandments, written in syllabic form, where letters signify ideas and sounds. From that time all nations have copied after the alphabetic way of writing. To this day the Chinese use a separate letter for every word or idea, and their alphabet has thousands of letters, each signifying a separate thing. From picture writing to the expression of sounds by pictures was the next step. For example, we will suppose before us is the picture of an eye, a can, a sail, a circle, and a globe. It would read: "I can sail round the world."[1] The common articles of daily life were then used to mean syllables within words. About 2,800 before Christ the picture writing of Babylon and of Nineveh, and of the Medes and Persians, was given in arrow-heads. But the modern alphabets, in all their perfection of vowels and consonants, came only after the time of Moses, to whom tradition says God first showed the way of syllabic writing in the giving of the Ten Commandments. Such we find the history of writing among all nations: first, picture writing, then sound writing, then alphabetic construction. The latter is a perfect means of writing, by which every feeling and sentiment may be recorded.

The Egyptians took the common things of life, called them by their names, and carved pictures of them. They took the most prominent sounds in these names, leaving out the secondary sounds, and thus they invented their alphabet. They had three signs for A, three for T, two each for I, U, M, N, K, and S, one for B, P, or F, but no E, G, or Z. All their letters once stood for words of one syllable in the earliest developed stages of the language. Having at last an alphabet, but being very conservative, when they wrote they spelled out what they wished to say in the new letters, but they still kept to their ancient way, and added the picture of the things spelled. But that not being enough, they added the picture. Each word, then, of the Egyptian writing was given three times: first, it was spelled out into its sound,

[1] "Pharaohs, Fellahs, and Explorers," by Miss Edwards, p. 242.



REMAINS OF THE EGYPTIAN TEMPLE AT KARNAC.

then a picture of it was sculptured, so that it is almost impossible to be mistaken when we undertake to decipher one of their inscriptions. A more cumbersome and difficult way of writing could not be imagined. But their labor was our gain, for it is easy to be certain of their meaning. But there was great variety in their inscriptions, for they had 140 phonetic sounds, 3,000 characters, 29 alphabets, and 200 determinatives. Still the study of the Egyptian writings has a fascination, and it is not as laborious as it would seem. The signs are taken from their every-day life. They show us the tools they used, the way they dressed, the wine-press, the sickle, the drill, the auger, the chisel, the spear, the shield, the crown, the sceptre, the harp, the lute, the pen-case, etc., such as they used them 3,000 before Christ. The animals, flowers, insects, etc., are on the monuments precisely as we find them to-day. The sex, occupation, dress, fear, hope, anger, prayer, joy, etc., of the person were given by a picture of the person expressing these sentiments; and the five senses and other parts of the body were expressed by pictures of these portions of the human frame, a custom followed by the Mexicans, especially the Aztecs, in many parts of their complicated writings, which up to this writing have not been deciphered by the learned.

In deciphering this literature—perhaps the very oldest writings on earth—we must make ourselves children, and go back to the time when the world was young. When, in their childlike simplicity, the Egyptians supposed that the sky was made of iron, like a ceiling, across which the sun, Ra, passed each day in his golden bark, at whose setting numberless lamps were lighted, which hung from the vaulted heavenly ceiling, each star being a lamp held in the hands of a god who had a fixed place. The seven planets were carried by wandering gods, sailing over the firmament, guided by a heavenly chart in fixed travelling courses, according to the seasons. The bed of this great upper ocean was supported at the four corners by the four sons of Horus. When it rained the waters from the upper ocean fell down. But when it rained very hard every one was terrified lest the props would give way, and again drown the world. These were the remains of the separation of the waters above the earth from the waters on the earth, as given at the Creation, and the memory of the flood. Many of their traditions show that they had a dim idea of the Creation, for they say that at the dawn of creation these waters covered the whole earth, on which there was no living thing. Then the god Shu came

and separated the waters from the earth, and lifted them up into the sky, and the four sons of Horus stepped in with their props and forever upheld the sky.

Egypt was known to her ancient people under many names, as Ta-meri, "the beloved land," Nehi, "land of the sycamore," and Khem, "the black land," from the rich black mud deposited each year by the receding waters of the Nile. Khem, Egypt, was deified by the Egyptians. He was named also Min and Nin, while the Greeks called him Pan, and the Romans Priapus. Khem means also "black," and from that comes alchemy—"the black art," sorcery—and chemistry, the science of the changes of substances. The Egyptian name of knife was kat, whence our word cut. In this way many of our words came from this ancient people. But we will not stop to give thom now.

Some authors seem to think that the language of Egypt came from an Aryan or Semitic source. But it seems rather to belong to the Chamitic family of tongues, to which belong all the tribes descending from Cham, second son of Noe, for it is related to the Ethiopian, the Libyan, the Berber, and the other African languages. Again we trace many of the roots of these languages to one stem common to both the Semitic and Japhetic languages, showing that they all had one common original speech, spoken by Noe and his forefathers.[1]

Numerous tablets written in the Babylonion cuneiform character were recently found in Egypt, showing that at the most remote time a diplomatic correspondence was maintained between these two great countries of the ancient world. Some of these relate to marriages between members of the royal houses, others to treaties of peace or of commerce. At that remote age Babylonian was the international language of the world, for all nations had been settled by colonies coming from Babylon, that great city, the mother of nations, and they had preserved the language for centuries, the same as the English colonies still speak the tongue of England.

The kings of Egypt were called Pharaohs, from Phra, "the sun," as given in the hieroglyphics on the monuments. It does not mean "the king," as formerly supposed. The great god was Ra, "the sun," and the king was the representative and descendant of the sun, whose worship was carried on especially at Heliopolis, "the city of the sun," where was erected the obelisk now in Central Park, New York. The

1 "Pharaohs, Fellahs, and Explorers," by Miss Edwards, pp. 250–260.

king of Egypt was the chief priest of the sun, in this following that universal rule in antiquity, coming down from the patriarchs, that the king was the priest of the whole nation. For these reasons Rameses III. is called the "ruler of Heliopolis." Many were the kings of Egypt called Rameses, which means "born of Ra," that is, "the son of the sun." We find the very same belief among the Chinese and the Indians of Mexico and of Peru. They supposed their royal families came from the sun, evidently believing that their great forefather had become deified in heaven, and after death had become the sun, whose light and heat gave life to all nature. Not only in Egypt, but in all nations the king was considered as the "vicar of God," "the representative on earth of the Creator," being both priest and father of the whole nation under him. This idea had spread among all nations, showing us that while Adam lived he was the representative of God on earth, and that he would have so remained had he not lost his headship by death, caused by sin. Then was published to him the decree that another would rise from the woman who would crush the serpent's head; that was Christ.[1]

Each Egyptian king had three names: his personal or family name, by which he was known when a prince, before he ascended the throne; his "throne" or "solar" name, which he assumed at his coronation, and which showed his divine descent from Ra, the sun, and his "banner" or "standard" name, which was his title written on what seemed to be a standard in his palace, but which was in reality a false door beside the throne, through which the king passed to eat, sleep, etc., after audiences, as he was supposed to be a god, who did not require food.[2]

The religious life of the ancient Egyptians penetrated to every nerve and fibre of the social lives of kings, nobles, and common people. The day the king came to the throne he began the building of his tomb, his pyramid, the resting-place of his body for eternity. This life was but a preparation for the future world. The chief business of man on earth was to prepare for the other world. The soul or the life of the body, the Ka, lingered near the body as long as the latter remained uncorrupted. For that reason they embalmed the bodies of their dead, and built for them wonderful tombs, the greatest buildings ever erected by the hand of man. The present life was spent in preparing for eternity, and whatever time could be spared from prayer, sacrifices, and daily duties was

[1] Smith's Dict. of the Bible,—"Pharaoh."

[2] "Pharaohs," etc., p. 123.

given to erecting and decorating the habitation of the dead. Each Egyptian built his own tomb, and the pyramids were built by the kings while living, to be the last resting-place of their bodies after death. Herodotus says that he saw the great pyramids, with their four sides covered with granite, polished till they shone like the sun, all covered with hieroglyphic inscriptions which have long ago disappeared. Khufu, a king of the fourth dynasty, built the greatest of the pyramids as a tomb for himself and family, and the chamber of the dead has been recently discovered, but centuries ago it was despoiled in search of treasure.

The discoveries of the modern investigators in Egypt surpass all former researches. Some of the most valuable works of the ancients, forming a literature which had been entirely lost sight of, have been found in the many cases of the dead. Copies of apocryphal gospels, texts of ancient forgotten writers, examples of Homer's poetry, parts of Holy Scripture, deeds of sales of land, contracts about labor, lost books of the ancient classic works, which had totally disappeared, "the Book of the Dead," have come to light; in a word, Egypt has yielded up information regarding the ancients which all other nations combined can scarcely equal.

These discoveries show us a civilization more ancient than that of any other land. The farther back we go, the more civilized and enlightened were the people, and they degenerated age by age. They had no beginning of their civilization; we seek in vain for footprints of "the historic man," "the stone age," "the cave dwellers," etc., of the scientific writers. "The oldest mural paintings disclose a state of the arts and of civilization so advanced as to surprise even those who have made archæology a study, and who consequently know how few things there are under the sun," says J. Freeman Clarke.[1] When they had carved their tombs in the solid rock, or built their pyramids on the sandy plain, they left them not till they had painted the walls with scenes of every-day life, to make habitable the house where, after death, the soul would spend eternity. There, in pictured walls of the oldest tombs of earth, there we find houses with doors and windows, verandas, barns, vineyards, gardens; monkeys trained to gather fruit; houses furnished with chairs, tables, ottomans, carpets, couches,—all as fine as we find to-day in the most modern refined homes. There are mural paintings and frescoes, dating from long before Moses, where we see parties of ladies and gentle-

1 "Ten Great Religions," vol. I. p. 211.

men seated at tables, some the worst for wine, ballet-girls in short dresses, dancing on a stage, games of ball, wrestling matches, chess-playing, throwing knives at a mark, wooden balls, dice, dolls for children—all kinds of sports and diversions of our day are depicted with wonderful minuteness on the walls of tombs built not less that 2,500 years before Christ. There we see musicians playing on harps, flutes, cymbals, trumpets, drums, guitars, tambourines, while near-by are ornaments and vessels. Glass was supposed to be a modern invention, but here we have pictures of glass-blowers of glass bottles, cups, and glass utensils which would tax the moderns to make, and which only a microscope can now make out in all their details. Lying around are found glass statues thirteen feet high, the glass material resembling an emerald. The floors of some tombs were found covered with glass mosaics of wonderful brilliancy. Chinese bottles were discovered in Egypt, showing the commercial union of these two most ancient people. Every modern invention in the arts had been anticipated by the Egyptians long before a word of the Bible was written, before the people of Israel left for Palestine, almost before Europe was settled.

From the inner bark of the papyrus, growing on the banks of the Nile, they made paper, hence its name—papyr. They spun wool and cotton threads, and wove them into cloth, which to-day we find wrapped around their mummies. They used oak bark, and tanned leather, out of which they made shoes. Their carpenters used nearly every tool used by skilled workmen of our day. They printed colored calicoes in diverse colors, and used movable figures. They used glue, and with veneerings of costly wood they covered cheaper material, like cabinet-makers do to-day. They sailed on the Nile, and on the surrounding seas, and the cordage of their vessels is given with great minuteness on their paintings and sculptured monuments. They carved the hardest granite with a minuteness of detail which could not be done to-day with the hardest steel tool. They used the blow-pipe in soldering gold and silver ornaments, and made rings, which they circulated as money.

Many of the common practices of life were followed by the Egyptians nearly 3,000 before Christ. They shaved the head and beard, and wore wigs and false beards. Very elegant shoes and boots are found in the tombs. Women were clothed with loose robes, and they rejoiced in ear-rings, finger-rings, bracelets, armlets, anklets, necklaces, and such things. Both sexes used ointments, mirrors, combs, and

needles. When sick they sent for the doctor. When travelling out of the country they carried passports, describing the bearer, the same as is done in European countries to-day.

This wonderful people was ruled first by Mesraim, grandson of Noe, whose family sat upon his throne till his dynasty was displaced by the Hyksos, called the shepherd kings, which brings history down to 2,000 before Christ. The oldest obelisk was carved 2,800 before Christ, but we have numerous monuments dating almost 3,000 before the Christian era, which represent all the details of their daily lives, showing them to have been a highly civilized people from the very beginning of their national life.

Wonderful as was the civilization of the ancient Egyptians, their religion was the origin and the foundation of their prosperity, and will be the special object of our study. Of all nations they were the most religious. To them this world was nothing, the next world everything; the present life was but a preparation for the life to come. Herodotus, who travelled from Greece to Egypt, to study its institutions, tells us that "they are of all men the most excessively attentive to the worship of the gods." We find that the nations which separated first from Babylon were the most religious, as the Medes and Persians, for they went away before the corruptions of that great city had poisoned their minds regarding the belief in God, the future life, the necessity of sacrifice, the coming of the Redeemer, etc., all being the religion of Noe and of Adam, handed down by tradition from father to son.

They first introduced public processions, religious festivals, solemn prayers. They invented the calendar, fostered astrology, first invented by their great-grandfather Cham. To this day their children, the gypsies, still practise fortune-telling. Above all nations they held and taught the immortality of the soul. "Among them everything took the stamp of religion," says Maury.[1] Their writing was so filled with holy symbols that it was seldom used for common purposes. All other sciences were but handmaids and branches of their theology. Art was only to glorify the gods. Before man was ever the image of death. His days were spent preparing for the other world. Religion had penetrated so deeply into the very life of the whole nation that it absorbed the whole daily thoughts and actions of that remarkable people from 3,000 before Christ. Only in the sixth century of the

[1] "Revue des Deux Mondes," Sept. 1, 1867.

Christian era it gave way before the preaching of the Gospel.

They had feasts and festivals for every day in the year. "On the twelfth of Chorak no one is to go out of doors, for on that day the transformation of Osiris into the bird Wennu took place. On the fourteenth of Toby no voluptuous songs must be listened to, for Isis and Nepthys bewail Osiris on that day. On the third of Machir no one can go on a journey, because Set then began war," etc.[1] One day was lucky, another was unlucky; "we must not begin work on such a day, or it would turn out badly;" omens, superstitions, evil-eyes—in a word, we find them the most superstitious people. These Egyptian practices have come down even to our day, after centuries of Christian civilization. One of the great races descending from Cham, the father of astrology, of divination, of fortune-telling, and of all kinds of black arts, the Egyptians were second only to the Babylonians in such works of the devil. We see how the astrologers of Egypt imitated the wonderful works of Moses before Pharaoh would let the Israelites go.

Everywhere temples, the greatest ever erected by man, dotted the country, each section of the country having its own deities, shrines, and altars. Large bodies of priests attended to the temple worship of the gods. The priests did not form a cast or separate rank, as they did in India, though they continued in families, and intermarried. Joseph, a stranger, sold into Egypt, married the daughter of the high-priest of On, at Heliopolis. They were divided into ranks: as high-priests, pontiffs, prophets, judges, scribes, examiners of victims, keepers of the robes, tenders of the sacred animals for the sacrifices, etc. They were exempt from taxes; the state supported them. They advised the Pharaoh, they taught the people, they offered sacrifice, they superintended public processions, they were present at funerals, and they were initiated into the mysteries of religion, according to their ranks. They bathed twice a day and twice a night. They shaved the head and body every three days, they dressed in a linen undergarment, they put on a loose upper robe, with full sleeves, and they wore a leopard skin over all, with a few feathers in the hair. They were very particular about what they ate, pork being an abomination because of its name, given it by Adam, who called a pig the devil; even to this day the Jews abhor the flesh of swine. They would not eat beans, peas, onions, or garlic, because these were offered on the al-

[1] On an old papyrus, described by De Rouge, Rev. Arch., 1853.

tar, with chaplets of flowers of the lotus, the papyrus, as well as grapes, figs, and ointments in alabaster vases. Often necklaces and bracelets of costly stones and precious metals hung on the altars as offerings to the gods. Libations of wine were poured around the altars as the smoking incense ascended from golden censers. The life of the Egyptian priest was very laborious. Oxen, sheep, and other animals they sacrificed each day, and burned their flesh, or the fat, on the altar. Shrines of the gods they carried in processions, by passing staves through rings, as the Jews carried the ark of the covenant in the desert. Statues of gods and goddesses likewise they carried in the same way, while the wings of the goddess of truth overshadowed the shrine above the Scarabæus, the sacred beetle. Seldom they were seen in public, their time being taken up with the study of the hiera, the ten hieratical books, the ceremonial of the temple, and the mysteries of the gods. They were circumcised long before Abraham, they married, and they spent their whole time in the service of the temples. But their whole life, action, and tone were noted for a deep sadness, which we find even in the Mohammedans of our day in contrast with the spirit of the Christian religion, which is joy. To them this life is a pilgrimage, a painful journey, which ends only at death. Then only man begins to live his true life of happiness.

Alternately the rising and the setting sun, Ra, was to them a type of the progress of the soul. The Sothiac period, represented by the phœnix, the 1421 years from the heliacal of the star Sirius, at which begun the Egyptian year, to its next rising, was the period of the transmigration of human souls before again they would return to the mummied and dried bodies, laid away in these everlasting tombs. We find everywhere bodies embalmed and laid away in that ancient land of the Nile valley. The souls having entered again into the mummied bodies, they rose from the dead, and they were received by Ra, "the sun," into the glories of his heavenly splendor. Such were the remains and the tradition of the resurrection of the body, revelations of God, which came down from Adam and Noe, encrusted by centuries of superstition. That was the reason they embalmed the dead body, and prepared for it a tomb, the greatest ever built by hand of man upon the earth. In vast pyramids, in chambers cut in living rock, in the remains of the ruined cities, among the hills, amid the valleys of the desert, along the shores of the Nile, in colossal tombs, are the last resting-places of the Egyptian dead. Embalmed, dried bodies were prepared with greatest

care for the return of the soul, for the glorious resurrection, when soul and body will rise and be admitted into the transcendant light of the presence of Ra, "the sun." It is said that more than 7,000,000 of mummies still lie hidden in undiscovered tombs of Egypt, awaiting the labors of the searcher for the hidden mysteries of that far-off people.

The priests ministering at each temple had a library of sacred literature, called "the hermitic books," now lost, but of which we find parts and quotations here and there on the monuments, on the walls of the tombs and temples, and in mummy-cases. But only one complete work, "the Book of the Dead," has yet been discovered. The most complete copy of this great work, the Turin papyrus, containing 146 chapters, has been translated by Birch. We can only give a general outline of this, perhaps the most ancient work of the human race, going back long before the days of Moses. It was composed by unknown hands, before a word of the Bible was written, before the Vedas were composed, before the Zend. "The Book of the Dead" guided the Egyptians in their religious rites before Abraham was born, and perhaps before Noe died.

"The Book of the Dead" was a liturgy, a form of worship, rather than a theological treatise. There we find two antagonistic and hostile divinities contending for the souls of the departed.

We seem to see pictured God and the devil striving for the soul of the deceased, like the good Ormazd and Ahirim of the Medes and Persians, like God and the serpent in the Garden of Paradise, good and evil striving in the world. Among the Egyptians they are the good Osiris and his spirits, and the evil Set and his devils. The sun-god, Ra, the source of all life, is also present. "The Book of the Dead" describes the judgment of the soul after death in the form of a trial in the Hall of the Two Truths, with his good and bad deeds weighed in the balance in the presence of 42 deities, to see if he is wanting. The Lord of Truth is the judge to whom the soul pleads its case. The soul defends its case before this tribunal, telling of the virtues it had practised during life. Here we find all the natural virtues which the Christian practises, showing that in that early age they were a good, honest, chaste, and moral people, in spite of the paganism and errors of their false religion. Brugsch says a thousand voices from the tombs proclaim this, the "Book of the Dead" proves the deep religious belief, sentiments, and practices of the Egyptians in the most minute degree.

The most imposing funeral ceremonies took place in Egypt. The funeral cortege, the cost of the embalming, the size of the tomb were according to the wealth of the deceased, who began to prepare his last resting-place from his early youth. Year by year he added to his tomb, enlarging, decorating, beautifying, so that the longer he lived or the richer he was the finer and grander was his tomb. Each layer of great square stones added to the pyramid increased its solid dimensions, added to its height, and this was kept going till the monarch died. Then each step was filled in with three corner-stones, cut at a right angle. The whole face of the gigantic fabric was smoothed and polished till it shone like plate-glass. On that shining surface they carved inscriptions, covering the four sides. Herodotus tells us he saw the completed pyramid, but the inscriptions disappeared centuries ago, leaving only great stone steps. The same care was taken with underground tombs, with burial places built in the chambers cut from the living rock, or with edifices constructed on the surface. The worthy work of the living person was to prepare for death, the place of his earthly residence during the transmigration of the soul, till he rose again from the dead, to enter into the blessed realms of Ra, "the sun-god," where he would spend eternity bathing in his light.

In order that the body might be kept from decay, so as to meet uncorrupted his returning soul, they embalmed the body of the dead so as to preserve it from dissolution. The Hebrew word signifying embalming of the body is chanat, "made red," which word is also applied to tanning skins and ripening fruit. Its root is found in the Chaldee and Syriac, showing that embalming was first known to the Babylonians, from where it came into Egypt. Herodotus, "the father of history," tells us that certain persons followed embalming as a profession. They made exact wooden, painted models of the body or face of the dead. At a death in the family the embalmer showed the mourners the three ways of embalming, and the expense of each. With an iron hook they drew the brains through the nostrils, and what remained in the head they dried with drugs. Through an incision in the side they took out the bowels. They cleansed the body with palm wine, and sprinkled it with powdered perfumes. They filled the abdomen with cassia, myrrh, and other perfumes. They steeped the body in natrum for seventy days, after which they washed the whole corpse in perfumed, prepared waters, and wrapped it in bandages of flaxen cloth, smearing it with

AN EGYPTIAN FEAST.

BRINGING IN THE EMBALMED BODY OF THEIR ANCESTOR.

gum. Then the relations had made a wooden case in the shape of the person, formed somewhat like a corpse, into which they placed the body with great ceremony, and set it up against the wall of the sepulchre chamber attached to each house. (See the engraving opposite.) This, says Herodotus, was the most expensive way;[1] it cost about a talent of silver, says Diodorus Siculus.[2] By this process the features themselves of the corpse could be recognized, while at the same time they were careful to reproduce the painted features of the deceased on the mummy-case.

When the seventy days of mourning had elapsed, the body with ceremony was in its case carried across the lake in front of the temple. This represented the passage of the soul, after death, across the Styx. A representation of the trial of the dead before Osiris, as given in "the Book of the Dead" now took place, the priests with masks taking the places of the gods and evil spirits of the other world. These scenes are funeral ceremonies, and are found represented on many funeral papyri recently discovered in the tombs. After this funeral pageant the body in its case was placed in the tomb, there to rest till the soul, after its migrations, came back and again animated the body at the resurrection of the dead.

The Tel-el-Amarna tablets, discovered in Egypt, show that the Babylonian tongue was the literary language all over Western Asia and Africa a hundred years before Moses led the Hebrews from Egypt. These recently discovered tablets show that St. Paul rightly translated Melchisadech as the "king of justice." The last part of his name, sadyk, means "the just one." He was honored as a great man even in Egypt, and he is like a god in ancient Shemitic mythology. According to these stories, he had seven or eight sons. Seven of his sons form the Khabiri, who discovered the secret of working metals. They invented ships, and they were the lords of Egyptian sailors. According to these tablets, all Shem's sons followed him to Palestine, except his eldest, Elam, his first-born and heir, who became the father and founder of the Persian Empire. Several of these diplomatic dispatches were sent by Ebentob, who, at the time of writing them, was the priest-king of Jerusalem. From him we learn that the word Uru, or Jeru, signified simply "city," while Salem was the god of peace. From this unexpected discovery we learn, then, that Jerusalem means "the city of the god

[1] Euterpe, II. n. 86. [2] I. 91.

of peace," that the first king who built the holy city was Melchisadech, whom the Jewish traditions say was Shem himself, the heir of Noe, and high-priest and supreme pontiff in place of the latter. Therefore he was "made like unto the Son of God."

In the theology of the Egyptians was the idea of the unity of God, whom they called "the First Cause." In Egypt, from the fifth century before Christ, the belief in one true God began to be forgotten in the writings of a pagan priesthood. The idea of God runs all through the proverbs of Ptahhotep. The Supreme Being is found all through the ritual of the Egyptians. Moses, "educated in all the wisdom of the Egyptians," saw all this. From the patriarchs the children of Cham, the first settlers of Egypt, learned the idea of the true God.

The hope of a future state was so impressed on the Egyptian life that they embalmed their dead in countless numbers. The minute details of Joseph's history of the Israelites going down to Egypt show that these biblical accounts were written soon after they took place, under the Ramessides, called the Pharaohs, the general name of the Egyptian kings. Scholars have compared the recent discoveries of Egypt with the biblical accounts, and they are unanimous in saying that they agree with the Bible.

The earliest monuments of Egypt, of Assyria, of Persia, of Babylonia, of Europe, of India, and of every tribe and nation show us the languages of these people already fully formed, nor have we found any marks proving that language progressed towards perfection. Never were languages more beautifully cut than on the statues of Tello, on the tablet of Senoferu, on the pyramids of Unas, of Pepi Mirinri, and on the tomb of Ti, in Egypt. These numerous inscriptions show us the tongue of a civilized people, with every form and shade of expression, as perfect and as capable of expressing thought as the most refined of our modern languages.

The monuments of Babylonia, of Egypt, and of the other nations show us the very same religious ideas coming down along the centuries while these great peoples lived. The opening of the pyramids of Egypt in 1881 shows that. The discoveries of our day in the plains of Babylon prove to the world that there was no evolution of religion in these nations. The thought and the idea of sacrifice was everywhere, in every land, and in every people of Adam's race. The vast tombs lining the dark rich banks of the Nile, the temples of Rome and of Greece, the altars of Babylon, of Ephesus, and of In-

dia were built for sacrifices, and the blood of victims were offered up to appease the deities of these nations, who had corrupted the true idea of God, but who had felt the need of sacrifice for sin.

In the inscriptions on the Egyptian monuments and in the ancient writings of Egypt God is called "the World-creator," the "Former of the stars," "Originator of the gods," the "Alone and Only Being," "Unborn," "Unsearchable," "before Whom no other was," "for He is the Father of those whom He created." "He formed the gods, modelled the goddesses, and allowed to come into existence man and woman, birds, fish, animals, both wild and tame, and everything that crawls. He hung up the heavens, made the earth firm, allowed the waters to come into existence, and created all things," etc. The recent discoveries in Egypt agree in striking ideas with the traditions and the discoveries on the Assyrian tablets. One inscription thus opens:

"In the beginning there was neither heaven nor earth, and darkness reigned over all. A damp, primitive substance occupied the place of the later created world, whose beginnings lay moveless in its lap. The consequences of His loneliness filled Him, and with the wish of His heart manifested itself through the Word. The light first rose from the primitive substance, and the world-creation began with the first sunrise. . . ." [1]

"The Egyptians believed in the unity of God, the Creation, and the immortality of the soul. According to the will of an Only, Invisible, Incorporeal, Self-hidden, Nameless God, who was from the beginning, and who was the Beginning of being, —according to the will of such a God a well-organized world arose as His dwelling-place and body." [2] "Out of Chaos first came Light, and called into being Life by its beam and warmth on the slumbering mass." "Therefore Light was held as the highest symbol of a god—as it were His eye, which in pleasure considered the work of Creation. Motion and life were called out of Chaos by the Word of this only, nameless God," as given in the Bible.[3] This name of God remained among the Egyptians even to the times of the Copts. The root of the Egyptian word for God means the "mighty," "Thou strong." The way the inferior gods and idolatry were manufactured out of this idea of the true God would be too long to mention.

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[1] Prof. Von H. Brugsch, "Die Ægyptologie."
[2] De Rouge. [3] Gen. i, 3.

It began by the honor paid to their ancestors, as in Babylon, China, etc., and as a survival of their traditions from the cradle of the human race, till it developed into the famous "dead-cult," the Ritual of the Dead, the building of the great pyramids, the tombs and temples, where the embalmed dead were laid at rest, and where they received first the veneration and then the worship of their children.

In ancient Egypt all was in honor of the gods or of the dead. "Only the eternal is permanent. Everything else is transitory." "From the grayest antiquity" the whole theme and story was not the present world but the future life, —the home beyond the grave.

The Pharaoh's daughter who saved Moses, whose name means "a drawer out," or "brought forth," is found in the hieroglyphics to be "Thoth-Moses," that is, in the ancient Egyptian, Mesa or Mes, "a child saved." Recent discoveries tell us that the name was found to have been adopted by Queen Hatasu, daughter of Thothmes I. She was the granddaughter of the Pharaoh "who knew not Joseph." She gloriously reigned, first in the name of her father, then with her insignificant husband; and after Moses refused any longer to be called her son, then she took into partnership with her in the government her younger half-brother, Thothmes III. After her death he tried to destroy every vestige of her long and prosperous reign. At Thebes she erected two obelisks in honor of her father, of which one still stands there—a single block of red granite, 98 feet high, quarried in the far Syene. It is covered with matchless hieroglyphs, among other things saying: "Her Majesty gave two obelisks, capped with gold, and so high that each pyramid cap should reach the heavens, that she should place them before the pylon of her father, Thothmes I., in order that her name should remain always and forever in this temple," etc. She is called in these inscriptions "royal wife," "queen of upper and lower Egypt, and Pharaoh's daughter," as in the Bible account. At Der-el-Bahiri is another of her buildings—a beautiful temple, with inscriptions recording the sailing of her fleets to the shores of Arabia Felix. Some of the most beautiful buildings of the Nile valley were erected during her reign, in the hieroglyphics of which we read the details of her long and prosperous government. One represents her general receiving the general of the Ethiopians, whom he had conquered. According to Josephus, Moses was her victorious commander in an expedition to Ethiopia, and therefore the learned suppose that this represents Moses himself, before he under-

took to lead the Israelites out of Egypt to the promised land.

Putiphar, whose wife tried to seduce Joseph,[1] means "gift of the sun," pute being "gift," and Ra, or Phra, "the sun." We give these as the very latest discoveries in Egypt which throw light on the Bible history.

The Egyptian priests were sworn to secrecy regarding the teachings of their theology, therefore it is hard to get at the exact knowledge of the tenets of their religion. But from Plutarch, Herodotus, Diodorus, and others who had travelled in Egypt, and lived with and learned from the priests, we find out much about their religion. Clement of Alexander, the great Christian Father, tells us that they had 42 kinds of sacred books, divided into 5 classes. The first class contained the songs and hymns sung in praise of the gods. They were the oldest books, dating, it is said, from the time of Menes, the founder of the monarchy, who was the Mesraim of Genesis x. 6, and the grandson of Noe. The other books treat of morals, astronomy, "the science of the stars," hieroglyphics, "the art of writing on stone," geography, religious ceremonies, medicine, the gods, and the education of the priests. These were the ancient sacred Hermaic books. One alone of these books has come down to us, two papyrus with it having been found dating from about 1,600 before Christ. It represents the soul of the deceased offering the first fruits, sacrifices, hymns, prayers, etc., before 42 gods, with Osiris as their chairman. The soul of the departed confesses the sins of the deceased, and pleads forgiveness, while before him a demi-god weighs his works in the scales, while a figure of Justice, Horus, examines the plummet to see whether the good or bad deeds of the deceased weigh most. Toth, "the justifier of the Lord of the Divine Word," records the sentence for or against the dead.

A few years ago the burial-place of the sacred bulls, or of Apis, was discovered near Memphis. It is a long, arched gallery, 200 feet long, 20 feet high and wide, having on each side a series of recesses, each containing a great sarcophagus, "an eater of flesh," 8 by 15 feet, carved in granite, each gigantic coffin or sarcophagus containing the embalmed body of a sacred bull. Leading to this tomb is a sculptured gigantic road, with lions ranged on each side, the totem of Apis, the sacred bull, for Adam called the lion "the king of beasts."

The mummies of dogs, of cats, of wolves, of birds, of crocodiles, and of such beasts are found in thousands all over the

[1] Gen. xxxix.

land. But each region of the ancient world had its own specially sacred animals. As we say the Bible, and the Sunday, and such things are holy, without worshipping them, so the early Egyptians, seeing in each animal species the wonders of God, His instinct directing them to the preservation of the animal and its kind, so in them they adored the mysteries of God, showing forth His wonders in creating them in such perfection and variety. This was the pantheism we still find in Asia, which first took its rise in Babylon, as we described, and from that corrupt city spread into Asia, which laid the foundations for paganism. The error that all we see is God spread also into Egypt. Life being the highest image of the living God, it was worshipped everywhere in animal and in man. But above all, Life was in the life-giving sun—Nature's Life and Helper—in the Pharaoh, the ruler of man, the image of God, the Creator, while Osiris was their father-progenitor deified, from whom the nation took its rise—Mesraim, second son of Cham.[1]

The religion of the sons of Japhet was pure, ritualistic, while the religion of the children of Cham tended to be gross and material. One was the opposite of the other. One was that extreme spiritualism which ended in denying the reality of the visible world around us, which in India developed into Brahmanism, while the other was that other extreme in which the Spirit Creator was left out, and all material things were deified. Thus Brahmanism was the direct opposite of the Egyptian religion. Both believed in the transmigration of human souls into animals after death, but the Egyptians believed that the soul after death did not merit punishment or reward during its long migrations, which took 3,000 years to accomplish, before it returned to again animate the embalmed body. Herodotus says they believed that after death the soul would have to pass through all animals, fishes, birds, and insects, and complete the whole circle of animated nature before it again entered the body. But the soul does not start on this long, weary pilgrimage till the body begins to decay. While the body remained incorrupt the soul waited near-by. That was the reason they took such care in embalming the body. It was to keep the soul ever near the body embalmed in the tomb. They called the soul thus waiting near the body the Ka.[2] To have a suitable residence for the waiting soul they spent such time and care with building beautiful tombs, for there their souls would stay by

[1] Gen. x. 6,

[2] Miss Edwards, "Pharoahs, Fellahs," etc,

tne body for 3,000 periods of time, waiting for the general resurrection.

Sharpe, the learned Egyptologist, says that the Egyptians believed that Creation and the Providential ruling of the world are not the work of one undivided, supreme Being, but of one Almighty God of different Persons. The Egyptian gods are always in groups of three, showing that the Trinity had been revealed to the learned of the ancients. The priests taught that salvation cannot be expected from the justice or the mercy of the Supreme Judge unless an atoning sacrifice be made to God by a supreme Being, whose sufferings will be infinite, in order to wipe out the infinite guilt of disobeying an infinite being. Among the persons who compose the Godhead, one, though a God, could suffer pain and be put to death. A God, or a being half God and half man, once lived on earth. He was born of an earthly mother, but without an earthly father. We are astonished at the clearness of the Incarnation which we find among the Egyptians, as well as in all the ancient nations of the world. The fact shows us that much more was revealed to Adam and the patriarchs than what is given in the Bible, and that these traditions came down through all generations in all nations, and these were the reasons of the sacrifices of the temples, of the altars, of the ceremonies, and of the religious worship we find in every nation before the time of Christ. They were types and figures of Him and of His atonement on Calvary.

Osiris, the god of all Egypt, was killed by Typhon, the Egyptian Satan, who deceived him into doing evil. This death was an atonement for the souls of sinners. In the recently discovered papyri, the gods offer sacrifices for the repose of the souls of the dead on trial before Osiris. The Jews did the same, as we see by the twelfth chapter of II. Machabees, verses 42 to 46. The altars smoked with the sacrifices of the animals dedicated to the gods, the remains of Noe's sacrifices, typifying, prefiguring, and foretelling the sacrifice of Christ. Clement, Origen, Athanasius, and the great Fathers always held that God had revealed Himself to all nations by His Son, the Logos, "the Divine Word,"[1] and that by the lapse of ages this revelation had become obscured and darkened by superstition, but that the groundwork of truth had remained through centuries of superstition, till Christ came and died to renew the original revelation, given to Adam and the patriarchs.

[1] John i. 1.

Tracing back the Egyptian religion, we find it came from Asia, brought by the first settlers of the Nile country. "The opinion is now almost universal that the impulse of Egyptian civilization proceeded from Asia." [1] "The cradle of the mythology and language of Egypt is Asia. This result is arrived at by the various ethnological proofs of language, which finds Sanscrit words and forms in Egypt, and of comparative anatomy, which shows the oldest Egyptian skulls to have belonged to the Caucasian race," says Bunsen.[2] According to the Hindoo, Celt, Greek, and Roman systems, the world came from a Creator, made from nothing. It was a creation by the absolute being in the Teutonic and Scandinavian mythologies; spirit was evolved from matter. In Asiatic theology God, spirit, and matter are eternal. But in Egypt we find both these systems grafted onto the naturalism of the sons of Cham, and onto the spiritism of the sons of Shem. But the Hindoos and the Egyptians seem to have started from the same identical source, poisoned with a pantheistic falsity that God is everything and that the world is God. Both nations went to opposite extremes. The Hindoos, by the lapse of ages, concluded that God was everything, this world was not real, matter is but the appearances of God, and that there is nothing but spirit in the world. The Egyptians went to the other end of the absurdity, and held that this visible world is all that exists, that there is no spirit world, or invisible realm of beings, that all we see is God, and that the sun, the source of light and heat, is God in the material world, while the Pharaoh sitting on the Egyptian throne is his son and his representative among men.

Monuments going back thirty-five centuries show us the names of the theocratic kings, ruling as gods, sitting on the throne of Egypt. Thus on the hieroglyphics of the oldest monuments we find the lists of kings given by Manetho. But the dates are not yet fixed, some putting the beginning of the dynasty at from 3,000 to 5,000 before Christ, while others assign the building of the great pyramids at from 3,229 to 4,933 before Christ. But the contradictions are so great that we cannot place much faith in these accounts. The Hebrews entered Egypt under the Hyksos. Moses was born under Rameses II., and the Hebrews went out of Egypt under his successor, Menepthes.

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[1] J. F. Clarke, "Ten Great Religions," vol. I. p. 230.
[2] Near end of volume I.

PHYLONS, OR GATES, LEADING UP TO AN EGYPTIAN TEMPLE.

The Egyptians taught that God is in matter, that He is the soul of the world, that He animates all things. The world is God. He is the forces of nature; He lives in the living, animating things; He is the life of animal and of man. With them the body was as the temple of God, and therefore the body must be embalmed and forever be preserved. Animal life is God acting and living in them. For that reason most of the animals were sacred temples in which God dwelled. Wilkinson gives a list of one hundred animals, about half of which were sacred to the ancient Egyptians. Here we see the remains of the clean and unclean animals which Noe took with him into the ark, the reason of the clean and unclean animals among the Jews given in the law of Moses—regulations which the Jews follow to our day regarding the animals they eat.

Cows were sacred to Isis. Kneph, or Amun, as sculptured had a ram's head. Apis was the sacred bull of Memphis, for he represented Osiris. At this great city he was kept in a splendid temple, and feasted and worshipped by crowds of people. His festivals sometimes lasted seven days. When he died the priests went in search of another bull, into which the soul of the dead bull had entered, which they recognized by his hair—a white spot on his forehead.

The religion of the ancient Egyptians was of two kinds: The exoteric, for the people; and the esoteric, a creed which taught the mythological accounts of Osiris, Isis, the judgment of the dead, the transmigration of souls, the ceremonial worship of the gods. The esoteric religion was confined to the priests, and taught the unity of God and the pure spirituality of the Deity, such as we found among the grandsons of Noe in every land to which they emigrated soon after the flood. Here in Egypt, as among most ancient nations, we find the gods divided into groups of three. They had eight gods of the first order, twelve of the second order, and seven of the third order. The deities of the last order were worshipped by the common people. They were the natural forces: the sun, fire, water, earth, air, sky, etc.; the very same deities as the Medes and Persians worshipped, as the Vedas and the Zend Avesta relate. The gods of the first order were the attributes of God, the developments of the Deity, the Supreme Spirit passing into matter. They were God acting in nature. They are called on the monuments Ammon, "the concealed God," or "the absolute Spirit." He was called by the Greeks Zeus, "king of the gods," "ruler of heaven," and he exactly corresponds to our idea of God, to the Ormazd of the Per-

sians, to the Jehovah of the Jews. As Horus he was the god of Upper and Lower Egypt.

Kneph, "God as a spirit," called also in Egypt Num, in Greek pneuma, in Coptic Nef, in Latin spirare, "to breathe," in Hebrew Nuf, "to flow"—all which signify "a breath," "life," "the Spirit of God," the Holy Ghost; reminding us of what Christ did when sending the Holy Ghost: "And breathing on them, He said: Receive ye the Holy Ghost," etc., Spirit, therefore, comes from the Latin spirare, "to breathe." Here it means the Holy Ghost. At Esneh he was called the "breath of those in the firmament;" at Elephantina "lord of the inundations." All this shows the dim revelations of God the Holy Ghost, who "moved over the waters at Creation," and how God "breathed into Adam the breath of life,"[1] coming down from the patriarchs, and spreading among all nations at such a remote period of time. To Kneph sheep were sacred; his image wears a ram's head with double horns; to him were dedicated the basilisk, the asp, the serpent,—the three types of power and of wisdom. In the ornaments of the great temple of Philæ he is represented as forming Osiris as a potter shapes his vessel on his wheel, with the inscription: "Num, who forms on his wheel the divine limbs of Osiris," evidently recalling the creation of the first man from the earth. He is represented as the builder, maker, or sculptor of all men. He formed the world, and makes the sun and moon revolve. Pthah sprang from an egg which came from the mouth of Kneph. These, it seems, all show us the revelation that "the Spirit of God moved over the waters."[2]

Pthah, "the lord of truth," "lord of the beautiful face," "father of the beginnings," whom the Greeks called Hephæstus, or Vulcan, he makes all creation by truth. "The God who creates with truth is Pthah," says Iamblicus. He was connected with the sun, and he had thirty fingers, representing the days of the month. We here begin to see the dim remains of the revelation of the Son of God forming the world, founded on truth, shining forth in all nature. "Without Him was made nothing which was made."[3]

Khem, the Greek Pan, representing the fertility and generation of beings, is the next deity. But now we come to the corruption of Babylon, which the early colonies, leaving that city, carried with them as a fountain of religious error. Each of these gods had a feminine principle. Amun alone has no companion, for he is the high "father of all," the

[1] Gen. i. [2] Gen. i. [3] John i. 2.

"supreme spirit." Seti, "the ray," or "the arrow," a female figure with the horns of a cow, is the companion of Kneph. Neith, or Net, "I come from myself," is the consort of Pthah. Among the Greeks she was called Minerva, or Athene, which name they got by a reversal of the Egyptian letters, for while the Greeks wrote from left to right, as we do, the Egyptians wrote from right to left, like the sons of Shem. Mut, "the mother," was the wife of Khem. St. Clement of Alexandria says that her great shrine at Sais, with its open roof, had the inscription: "I am all that was and is to be, and no mortal has lifted my garment, and the fruit I bore is Helios." Helios is the Greek for sun, and with the Egyptians it seems to be identical with nature. She was God acting in nature, creating and conserving all things, of which Helios, the sun, was the greatest type and figure. The last god of the first order was Helios, in Greek "the sun," Ra, or Phra, in Egyptian "the sun-god," from which came the name of the kings, the Pharaohs, "sons of the sun-god."

The second order of gods were the forces of nature deified as the attributes of God, like to-day among the Brahmins of India. But beyond and behind all was the adoration and the worship of the true God, the Eternal Deity, who was known only to the initiated priesthood. As Brugsch says, speaking of the weird figures carved on the monuments and rocks of Egypt, "these rocks teach us that the real object of worship was the one, undivided Being existing from the beginning, the Creator of all things, revealing himself to the illuminated soul, to Moses 'I AM THE I AM.'"[1] It is true that this pure doctrine about Almighty God was taught only to the initiated priesthood, and the learned forbade it to be published: "This is the hidden mystery; tell it to no one; let it be seen by no eye, heard by no ear; only thou and thy teacher shall possess this knowledge."[2]

The children of Cham, to whom Africa was given, worshipped nature and the natural forces. The astrology and superstition of the father Cham spread among them, the blessings of Noe rested not on them, and they were ever inclined to be materialists. They were a worldly people, attached to the things of this life. Therefore in Egypt, the first and greatest of the nations of Africa, we find a continual contest between the pure religious traditions of Noe and the nature-worship of the sons of Mesraim. The third order of the gods was especially for the people. They were considered

[1] Exod. iii. 14.

[2] Aus. Dem. Orient., 69.

as the children of the first gods given above, an idea which came from the creation of the world by God, from the revelation that God is the great Father of mankind. The gods of this third order were the ancestors of the nation, the patriarchs, the great men who went before them, their fathers. The kings who ruled them after death were deified as at Babylon, Rome, Greece, and in the ancient nations. Hence Khunsu, son of Ammon, called Hercules by the Greeks, and Jupiter by the Romans, Thor by the Scandinavians, was the Egyptian god of strength. Thoth, son of Kneph, the Hermes of the Greeks, was the god of knowledge. Pecht, child of Pthah, the Artemis or Diana of the Greeks, was the goddess of birth, the protector of women. Athor, or Hathor, the Aphrodite of the Greeks, the Venus of the Romans, was the goddess of love. Seb, the Chronos of the Greeks, was the god of Time, and Nutpe was his wife.

Seb, "time," and Nutpe, "motion," or "space," were the parents of Osiris, Isis, and the other divinities associated with them. They were worshipped by the common people as personifying the forces of nature. Osiris is water, especially the Nile. Isis is the earth, overflowed each year by the Nile. Horus, their son, is the Rir, the moist, warm atmosphere of Egypt. Typhon is fire, especially the sun's heat, which dries up the water. His 72 associates are so many days while the summer heat dries up the water. Nepthys, the sister of Isis, is the desert along the Nile banks which, when overflowed, becomes productive, that is, Isis has a child by Osiris, called Anubis. Typhon shuts Osiris into an ark; the summer heat dries up the waters, and confines the Nile to its banks. This ark gets entangled in the trees in the Nile, spreading out into the mouths at the Delta, signified also by the body of Osiris being torn into 14 parts. Thus Osiris is productive nature, Isis the female element, and Typhon the destructive force of nature. Horus is the mediating force between creation and destruction, growth and decay, in nature. Here we find, under different names, the Brahma, Siva, and Vishnu of the Hindoos, Ormazd, Ahriman, and Mithra of the Persians, representing God, the Creator, the devil, the destroyer, and Christ, the Redeemer, revealed in Paradise, coming down from the religion of Adam and of Noe. Seth, or Typhon, the destructive power, the devil of tradition, was worshipped from the earliest times as chief of the third order, with Osiris and Isis forming three gods. His name was carved on all religious monuments of Egypt till the time of Rameses, 1,300 years before Christ;

when, after a religious revolution took place, his inscriptions were defaced, and the name of Ammon carved in his place.

As in all the ancient religions, before they became corrupted, the worship of the only, eternal, Almighty God held the first place. They worshipped and venerated in silence. His sacred name was not to be mentioned. The priests adored him, but surrounded his worship with mysteries, as Herodotus says when he returned from Egypt: "I know them, but I must not tell them." Ammon, "the hidden god," the Jehovah of the Egyptians, by his intellect produces Pthah, that is, "truth," who, working by art, produces good, who is Osiris. What a close revelation of the Christian Trinity! Again, Osiris, Isis, his wife, and Horus, their son, with Ammon, the hidden God, are all the gods of Egypt. The other Egyptian gods are but different names for the four names of natural forces, or of their ancestors. The same deities were worshipped under other names in various places.

They practised the natural virtues, and the Egyptians were a good, moral people in spite of the defects of their teachings regarding God. A papyrus in the imperial library, Paris, written about 2,200 before Christ by the son of a king, contains a practical philosophy like the proverbs of Solomon. It glorifies wisdom, and teaches the highest Christian virtues. It is the oldest book in the world which came from the hand of a known author. The ancient mummies show that the rite of circumcision was practised in Egypt long before God gave it as a sign to Abraham. It is found still practised in Abyssinia and Ethiopia, while Livingstone found it among the tribes South of the Zambesi. Herodotus tells us that it was practised from the earliest times by the Egyptians, who learned it from the Syrians of Palestine. We may conclude that it was the way the ancients devoted the generative powers to the service of God, or it was a way they had of taming their passions among the sons of Cham.

Following the figure of the Cherubim, whom God placed at the gate of Paradise, the Egyptians carved three forms or kinds of the sphinx: one with the head of a man and the body of a lion, the second with the head of a ram on the body of a lion, and the third the head of a hawk. These figures, carved in solid rock, watched the temple and the tomb, while in the temple itself figures of the golden cherubim stretched their wings over the ark, or knelt with wings spread over the sacred scarabæus, the symbol of immortality,—as the cherubim bent in adoration over the ark of the

covenant, types of the angels adoring God in the tabernacle made by Moses in the desert.

The Egyptians divided their temples into a porch, a holy, and a holy of holies, like the temple of the Jews. There they supposed the deity rested, and there they laid their hands on the victim about to be sacrificed, making of it a scape-goat,[1] praying: "That if any calamity were about to befall either the sacrifices or the land of Egypt, it might be averted on his head."[2] At a wedding they carried out the ceremony like Christians, and the man put a ring on the finger of his bride as a token that he endowed her with all his property. They had a feast of candles at Sais each year. The priests of the gigantic temple at Philæ threw a piece of gold into the Nile. The priests shaved their heads, and wore white linen surplices when officiating. The high-priest at Thebes, during the religious ceremonies, held two keys, and was entitled "keeper of the two doors of heaven."[3]

Once tired, we sat beside the obelisk, in Greek "a pointed pillar," in Central Park, New York, and gazed on its granite sides, carved with hieroglyphic inscriptions, telling of the glories of the Pharaoh, "the son of the sun," by him built to typify the rays of the sun-god falling in life-giving heat and light upon the earth. Then we fell into a revery. In thought we went back to the time when the world was young, before Abraham was born, when the Greeks and Romans were wild tribes, when the sons of Canaan were the merchants and traders of the Mediterranean Sea. We thought we were approaching the great artificial platform on which the whole "city of the sun," Heliopolis, in Greek, was built,—a platform which was the model for the famous platform of Persepolis, "the city of the Persians." We are passing through the sacred groves on the shores of the artificial lake, beside Heliopolis, the holy city of the sun. Near-by see the crowds of pilgrims going and coming from "the spring of the sun," where they bathe and drink its holy waters, which they suppose heal all diseases of soul and body.

The stone pavement leading up to the temple is cemented with asphalt, an art they brought from the building of the Tower of Babel. The walk is one hundred feet wide and four hundred feet long; lined on each side is a row of high sphinxes, the Greek for "to bind together," for they are carved of yellow marble blocks, like mountains, and they rep-

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[1] Levit. xvii. [2] Kenrick, I. 372, Am. Ed.
[3] Sharp, "Egyptian Mythology," etc.

resent human heads with animal bodies. They represent the mysterious nature of the God-head, the remains of the seraphim whom God placed at the gate of Paradise. They are of all kinds: the head and breast of a woman, the body of a lion, the wings of a bird; the head of a man, the feet of an ox, the tail of a serpent, or claws of an eagle. Before the paws of each mysterious gigantic figure is an altar where the worshipper can offer sacrifice. In two long rows on either side they lead up to the entrance of the temple proper.

Before us are the great bronze pylons or gates leading into the vast court. At this gate, standing alone, are the armed soldier guards, to whom we must give an account of ourselves. We cross the vast courtyard, and then enter through the immense inner gates, over which is the gigantic golden image of the sun-god. The glimmering polished image and rays of solid gold each morning reflect his brilliant rays as he rises in the East, over the Arabian hills. The wide-open doors leading to the vast colonnades are flanked on either side by forests of lofty obelisks, each a huge monolith pointing heavenward, among which our stone in the Park seems but a dwarf when compared to the others now standing in Paris, Rome, London, etc.

As we look around we see the lofty flagstaffs, with their long red and blue streamers fluttering in the breeze. They stand not less in height than the obelisks. Now we enter the great stone-flagged court of the temple, bordered right and left with a portico formed of rows of colossal cut stones which only giants could have handled. What kind of machinery raised these huge blocks, sometimes twenty feet square, and placed them on these pillars on high to form the ceiling, so that the eye can scarcely see the joints? But, look! The centre, surrounded by columns, opens to the sky. It is the place where the people come and offer their gifts for the sacifices to the sun. Before you is the facade, or front of the great temple, rising like a great fortress. Its surface is granite, polished till it shines and reflects the rays of the sun like a mirror. Its whole high front is covered with sculptured, painted images, hieroglyphics, and inscriptions. Mounting the wide marble steps leading into its mysterious interior, we enter.

On earth to-day stands no building its equal. Only the ruins at Philæ, far up the Nile, can give us an idea of the vast temple at Heliopolis. We are now entering the temple of "the city of the sun." The lofty porch is supported with gigantic pillars. It is lighted from the door, and from

small windows closed with alabaster slabs so thin that the light shines through them. Farther in we come to the great hall, the interior of the temple proper. The whole roof is supported by rows of great pillars of solid stone, with their lotus-formed capitals sustaining and holding up the rock-carved ceiling. The walls, the pillars, the shafts, the niches, the panels,—all parts of this great chamber are all covered with many-colored picture writings, paintings, sacred hieroglyphics. These inscriptions relate to the worship of the sun. They proclaim the glories of the sun-god. They tell the lives of the kings who built and enriched it. They describe the ceremonies which daily take place there. Every place and space and spot of the roof, the floors, the walls, the panels, the pillars are so covered with inscriptions that you can scarcely find a vacant spot on which to write your name. They are tinted with the colors of the rainbow. The harmony of color there is brought to perfection.

The huge pillars, the lofty ceilings, the vast naves, the dark interior, the clouds of incense, the fragrant gums, the lighted candles, the burning torches, the soft music, the chanting of manly voices, the subdued prayers, the rustling of garments fill the vast interior with harmony which charms the ear. They are offering divine worship to the sun, and the ceremonial is broken by the low bellow of the sacred ox, the low of the cow dedicated to Isis, the screech of the sparrow-hawk of Horus. The sacred animals are housed in neighboring chambers of the sacred building. As often as the animal cries out the hosts of worshippers, kneeling on the stone pavement, bend their heads, for it is the voice of God living in these beasts. They adore the animals. Down they bend their bodies till their foreheads touch the floor.

As our eyes become accustomed to the dim, religious light we begin to see better. Figures of Osiris are carved on every side, and are placed in many an adorned niche. The statues of the gods, wild and savage exploits of the ancient kings of Egypt, carved in picture writing, show forth in barbaric splendor. In the farthest recess of the holy of holies, underneath the great carved golden image of the sun-god, beside the altar of the sacred hawk, there crouching in his purple bed, see the black calf Mnevis, or Urmer. Each animal is a most holy, deified, living, animated type, image, and representation of the deity of the great temple. Three times each day, with solemn ceremony, incense, signifying prayer to God, is offered to the beasts. Once each month a great sacrifice of animals is immolated to them. At their death

they will be embalmed, and their mummied bodies will be laid away, to rest till the resurrection, in the great cave in the hills, carved from the living rock.

In the holy of holies, a chapel-like structure, carved from one solid rock, numerous priests stand ministering before Ammon, "the hidden God." Sad and silent they stand, some with the ostrich feathers forming a crown over their shaved heads, others with the panther skins over their white linen robes. Bending, standing, kneeling, they recite prayers, they murmur litanies, they swing censers, they pour out libations from golden vessels, or with jewelled hands and gem-encrusted knives they cut the throats of victims brought to be sacrificed to Ammon and to the gods of Egypt.

Such is a description of one of the great temples of Egypt, as disclosed by the discoveries of modern times in that ancient land.[1] Pantheism, "God is everything," which took its rise at Babylon, to that that fatal error led the nations of antiquity. That was why the Lord God with a mighty hand led the people of Israel from that Egyptian land of deep religious sentiment, but of deeper error, lest the children of Abraham might become poisoned with falsity, and be led astray if they remained there.

Sitting still on the bench in Central Park, again we raise our eyes to the great obelisk. We seem to come down the ages 3,000 years. Again we are at Heliopolis. The great temple looks older, the bronze crabs have Greek inscriptions, the obelisk looks familiar, but the desert sands have worn one side of the inscriptions; the Persian, the Assyrian, the Babylonian, the Greek, and other nations have each passed over Egypt in conquering battalions, and left their mark on that mysterious land. Now the Roman is here, and Egypt is a Roman province. The stone obelisk is still standing. We rise and leave it. We go out into the narrow, crooked streets of the sacred city of the sun. Coming towards us we see a woman with a little boy about seven years of age. She is only twenty-two, but surpassingly beautiful. There is a something in that face so different from that of other women. There is a sad look in the child's countenance. "Who are these?" we ask the neighbors. "These are the wife and child of Joseph the carpenter. They are strangers here. They came from Judea. Some say Herod wanted to take the child's life. They have been here about seven years. She leads the beautiful little boy around when she goes out to sell from door to door her

[1] Geikie, "Hours with the Bible," vol. II.

needlework and embroideries. We look down on them, for they belong to that despised race,—the Jews. Some say they are going back again to Nazareth, for it is reported that Herod is dead." Cannot the reader see who the woman and child are? Before the preaching of the disciples of that Child the temples of Egypt will become deserted, the crumbling monuments will be covered with the raining sands of the deserts, the gigantic palaces of Rome will fall, the platform of Persepolis will become a waste, the site of Babylon will become a marsh, the heathen religions will fall to the ground, Christianity will triumph, and the earth will be renewed. But we will leave the story of that great movement for another time.

CHAPTER XVIII.

THE RELIGION OF THE MEXICANS AND PERUVIANS.

COLUMBUS, in his first voyages, found numerous Indian tribes. They inhabited the whole American continent, living mostly by hunting, fishing, on the little corn they raised beside their wigwams, or the few vegetables growing on the borders of their villages. Where they came from, their traditions did not tell. But in color, type, feature, and custom, all pointed to the Asiatic continent. They were probably of the race of Ham. They came here probably during the great migration of that race, which took place soon after the separation of the human families which colonized the nations, at the confusion of the languages—at the building of the Tower of Babel. They either crossed over Behring Straits, coming by way of the numerous islands, or, driven by storms, they crossed the Pacific. Perhaps they were washed by the waves till they landed on the western coast of America. How or when they came is buried in impenetrable mystery.

The religion of the American Indian was a pure worship of the "Great Spirit," whom some tribes called Manitou, from whence the name Manitoba, one of the Canadian provinces. To them the Great Spirit was God, the Creator of the world, infinitely good and holy. He rewarded the good and punished the bad. They worshipped him by the sacrifice of a white dog, by prayers and incantations performed by the "medicine men." They were sorcerers, fortune-tellers, etc.

Wickedness in this life displeases the Great Spirit. He is pleased with the good lives of men, and he rewards them in his home, amid the "happy hunting-grounds," where, immortal, they will never suffer from any want. To prepare them for that long journey to the "happy hunting-grounds," at death each warrior was buried with his weapons, the arms he used in wars with other tribes, or in hunting, sometimes with cooked food, which they believed he would want on the way. At funerals the future life was remembered, the home beyond the grave was recalled by some kind of a sermon or ceremony. Numerous concubines, pages, and members of the royal household of the king of the Aztecs, of Peru, were accustomed to put themselves to death at the burial of the

kings, that they might accompany his soul to Peruvian heavens, "the mountains of the sun." Often the wife of a great chief took her own life on the death of her husband, that she might be with him in the other life.

The Indian taught his children virtue, and instilled into the soul of his child the hatred of vice. We know little of the Indian, except what we see through spectacles colored by the hatred of the first white colonists who settled America. The whites were prejudiced against the savages, with whom they were continually at war, especially in the regions which now form the United States and Canada. Therefore the saying, "There is no good Indian but a dead Indian," passes as a truism in this country. But it is utterly false.

One who reads the graphic descriptions of the voyages of Columbus, of Amerigo Vespucci, of Prescott in his "Conquest of Mexico and of Peru," the relations of the Jesuits giving accounts of their travels among the American Indians—the reader who will only read these in the original French and Spanish will see that the Indians were a remarkable people. They never heard of Christ, the Saviour. They never forgave an injury or forgot a kindness. Bravery, victory in war, strategy against an enemy, strength of limb, acuteness of sense, success in hunting—these to them were the greatest virtues. They knew not the love of God above all, and the love of neighbor as of ourselves, which are the foundations of the Christian religion. But, for the most part, their women were chaste, their men brave, and their old men were worldly wise. They came to the council fire to smoke the calumet, "the pipe of peace," to bury the hatchet, the sign of peace, or dig it up for war. Divided up into tribes, like all primitive races, they elected their chief, and the old men formed his council. There they debated matters of importance, often with a rugged eloquence which comes to men in a state of nature.

We refer the reader to the third volume of Prescott's "Conquest of Mexico," appendix *General Documents*, where will be found an advice of an Indian woman to her daughter, which for utter simplicity, moral sublimity, and positive grandeur, is seldom equalled by Christian mothers. In that document God is mentioned almost in every line. It might be read by any daughter of Christian parents.

The natural law of good and evil is written in the human heart. It is called the Natural Law. From it comes all our customs, habits, religious instincts. It is fundamental to human nature. Revelation strengthens and completes it.

The atonement of Christ elevates and ennobles it. This Law of Nature, enlightened by a few dim traditions, coming down from the origin of the human race, guided the American Indians in all their wandering wretchedness, till the white men, the blessed sons of Japhet, came with their higher civilization, their more refined vices, their more deadly diseases. These the Indians contracted from them, and these wiped them from the face of the earth. To-day Japhet's sons are "dwelling in the tents of Sem." The sins and vices of the whites, without their virtues, spread among the Indians. Drunkenness, consumption, small-pox, the deadly fevers, soon carried off the Indians whom the bullets of the whites had spared. It will be but a short time till the so-called "noble red men" will live only in history. They will soon vanish as completely as the mound builders, who preceded them in the Mississippi valley.

In Mexico and South America, where clergymen controlled more or less the lives of men and their dealings with the Indians, the latter respected their rights. The clergy of the Church would not let the white men steal their lands and kill the natives, as was done in the territories of the present United States. Therefore we find in these vast countries south of the Rio Grande a population composed of pure whites, mostly from Spain, and their children, a mixed race born of whites and Indians, and a more numerous population of pure native blood—the aborigines. Let us here briefly write of the religions of the most highly civilized natives of the American continent—the Mexicans and the Peruvians.

Regarding the religion of Mexico, the land of Montezuma, "the sad man," or "the sorrowful man," emperor of the Aztecs, we will first speak. We are indebted for most of this information to Father Bernardine de Sahagun, a pious Franciscan, who gave up the care of many monasteries that he might preach to the Aztecs, among whom he lived as a missionary for many years, gathering up their traditions, customs, and religious worship; also to Father Manuel de la Vega, who in 1792 made extensive collections of original documents among the Indians of Mexico, and to many other sources of an original character.

The early history of Mexico is covered with the most profound obscurity. Only after a complete search of its ancient monuments and records have been made will the veil be lifted. Oral traditions and the monuments point to a still higher civilization. But beyond the sixth century of the Christian era all is mist and fable. They say they came

across from Asia by a chain of islands once existing in the far north, and that they gradually wandered to the south, living first in the valley of Utah, then along the banks of the Colorado River, later on the banks of the Gila River, where we find the remains of the cliff dwellers, their ruins still covering the whole country. Towards the beginning of the seventh century, their capital was Tollan, in the Mexican valley.

The first tribe which colonized Mexico was the Toltecs, whose dynasty was founded by Icoatzin in the eighth century. They were at first a humane, kind, and agricultural people. The men clothed themselves in long tunics, sandals, and straw hats. Other tribes came and settled with them, till by increase and intermarriage they founded the Mexican Empire. The Aztec nation, which resulted from this mixture of races, became powerful. They adored not only God Almighty under the name of "the Great Spirit," but numerous other lesser gods or spirits, who were the ancestors and the heroes of the race. Such hero-worship we found among all other primitive nations of the earth. But they had traditions of spirits, both good and evil, like the angels and demons of the Christians—the good inhabiting the heaven, and the bad the hell of the Indian hereafter, from which both the good and the bad came to earth, to help or hurt men.

Another ancient race of the Mexican tribes was the Toltecs, "the architects," so called from the numerous and extensive buildings they built wherever they had wandered. Their traditions say that they lived for a long time along the valleys of the present State of Utah, Colorado, Arizona, and New Mexico. In them we recognize the cliff dwellers, who built their habitations in the high, inaccessible banks of the rivers and sides of the mountains, where they were free from the assaults of their enemies. They dug vast canals, to irrigate the parched valleys, which to-day are found to have been built according to remarkable engineering skill. For a time they lived along the Gila River, in Arizona, "the dry zone," whence they wandered south to the Mexican valley, where they built their capital at Tula, in the territory of the Anahuac, meaning "near the waters," of the lake on whose banks now stands the City of Mexico. That took place before the close of the seventh century after Christ. At the time of the Spanish Conquest, only ruins marked the site of Tula. Four centuries passed away, and the Toltecs had conquered the tribes inhabiting the Mexican valley, and built great cities where now but crumbling ruins mark the sites.

During another century other tribes swept down from the north, among them the Tezcucans, so called from their capital, Tezcuco, "the place of detention." Like most of the Indian tribes of Mexico, they were of mild and gentle manners, loving the arts of peace, and mostly living by farming.

The Aztecs came from the north. The migration of this tribe took place about the beginning of the thirteenth century. For a time they led a wandering life, till about the year 1325 they landed on the shores of the chief lake in the valley of Mexico, where they found an eagle of extraordinary size perched on a prickly pear which grew from a rock. The eagle had a snake in its talons, and their oracle announced that there was the site of their future city. It was on the borders of the Salt Lake, in the great depression. Low marshes, covered with shallow waters, overgrown with reeds, rushes, and bamboos, covered the site. They first sank spiles, on which they laid the foundations of the city, which became their future famous capital. After their war-god, they called it Mexitli, whence the name Mexico. The eagle and the cactus now are the arms of the capital of our neighboring republic of Mexico. Such was the beginning of the Venice of the Western world.

Among all the tribes of Mexico, the Aztecs were the fiercest and the most warlike. They made treaties with the surrounding tribes, which were carried out by all parties with great fidelity for more than a century, after which they united them to their own empire. The throne of the Aztecs was filled by able princes, till at the coming of the Spaniards, in 1519, Cortez with a few Spaniards undertook the conquest of Mexico. Without a doubt it was one of the most remarkable military expeditions of all history. The details are found in the old Spanish records which Prescott has woven into his graphic work, "The Conquest of Mexico." We are to give a brief description of the religion of this remarkable nation. Among all the faiths of the world it is unique in its awful holocausts of human sacrifices. All other religions were tame, simple, and innocent, at least regarding human blood, when compared to that of the Mexicans.

Their traditions resemble those of the Jews in the Holy Scriptures, and their sacramental system was like that of the Church. The story handed down from sire to son was that a white man came and taught them their religion, and that he was to come again. The civilization of the Mexicans was so like that of the Christians and the Jews that many books have been written to prove that the Apostle St. Thomas came and preached to them.

They had arrived at a civilization not below that of our Irish and Saxon forefathers before the Gospel was preached to them by SS. Augustine and Patrick. But while one side of it breathed the gentle culture of a refined people, another phase shows the most awful ferocity—human sacrifices, eating the bodies of the slain in battle; thousands of innocent men and women were offered in the numerous temples of their war-god.

The Aztecs worshipped God Almighty in their prayers, addressing Him as, "the God by whom we live," "everywhere present," "without whom man is nothing," "who giveth all things," "the invisible, incorporeal," "one God of perfect perfection and purity," "under whose wings we find rest and a sure defence," etc. Their prayers to God might be repeated in any Christian family.

Under this One True God, they believed there were other spirits, who formed His court, like the angels in heaven. There were among them thirteen chief deities, and more than two hundred inferior spirits. To each of them they dedicated a special feast. Temples were built and holy shrines were erected to them throughout the empire. They were either heavenly spirits, like angels, heroes of the nation, their forefathers, or famous warriors deified after death, such as we find among the primitive nations of the Old World, whose histories we have given in this work.

Among them the most famous was Huitzilopochtli, or, as the French call him, Vitzilipuztli. He was the god of war, as Mars was the war-god of the Romans. He was the patron deity of the Aztec nation. The name means, "his left foot covered with humming-bird's feathers."

In the centre of the City of Mexico, on the exact spot where now stands the cathedral, towered the great Teocali, "the house of God." In the centre was a gigantic mound, at the top of which, hundreds of feet high, was the the temple of Huitzilopochtli. This central square had been consecrated to this purpose from the foundation of the city. The building or temple was consecrated in 1486 by the sacrifice of 70,000 wretched human beings, mostly prisoners of war, who had been kept for this purpose for some years back while the temple was being built. Cortez' companions counted 136,000 human skulls, which had been kept in a separate building, the remains of the victims of this awful barbarity. Numberless thousands of miserable human beings were each year offered to this Mexican deity, and many of the Spanish conquerors met this awful fate before the very eyes of Cortez and his army before the city was finally conquered.

The Teocali itself, standing in the midst of the square, built of earth and pebbles, was faced with hewn stones. It was square, with its sides facing the cardinal points. It was a great pyramid with five stories, each story receding, so as to be smaller than the story on which it rested, like the temples of Babylon. It was built by Nezahualcyotl, who had prayed in vain to the gods of his race for a child, and therefore he built and dedicated "to the unknown God, the Cause of causes." It reminds us of the temple which the Greeks of Athens built to "the unknown God," which St. Paul saw, and on which occasion he preached and converted many of them.

The Mexican temples, of which each city had one or more, were very numerous, several hundred being found in each of the chief cities. Like the one in Mexico, they were solid masses of earth, cased with brick or stone, resembling in their general structure the temples of Babylon, or the pyramids of Egypt. They were more than a hundred feet square, and the same in height. They were distributed into four or five stories, like that of the Babylonians, each story of a smaller size than the platform on which it rested. The ascent was at one of the angles, by an outside stone staircase, which led up to the upper terrace, around which you went till you came to another staircase, on the same side by which you ascended, to the next higher platform, and so on till you reached the upper terrace, on which was built the temple. In this way you had to go around the whole mound once for each stage or terrace—five times in all, reminding us of the Tower of Babel and of the temples of Babylon. In some rare cases the staircase led directly up the western side of the mound. The top was a broad, level area, on which stood one or more towers, 40 or 50 feet high. These were the sanctuaries, within which stood the sacred images of the god to whose honor and worship the temple was dedicated. Before these sanctuaries stood the sacrificial stone, on which the miserable human victims were stretched, to have their breasts cut open alive, and their hearts torn out by the high-priest, and offered up to the image of the god. Beside the altar rose two other lofty altars, on which the sacred fire burned day and night, as on the altars of Persia, as guarded by vestal virgins of Rome, or as in the temple of the Lord of Hosts in the temple of Jerusalem. It is said 600 of such fire-altars stood within the great temple of Mexico, and the brilliant lights illuminated the streets of the whole city during the darkest nights.

Because of the peculiar construction of the temples, all re-

ligious services were public. When about to sacrifice a human victim, the long procession of priests wound around the temple, rising higher and higher towards the top, and the whole function was seen by the people far and near, impressing on the minds of the beholders awe, veneration, and fear.

Excepting human sacrifice, the Spaniards found in Mexico in some things a religion resembling Christianity. Diego de Ordaz, at Cozumel, in the court of one of the temples, found a cross about ten palms high, of stone and lime, the emblem of the god of rain. The Egyptians also had the sign of the cross, which to them meant "the life to come." The turrets on top of the Mexican temples were often of wood. In 1511 one of those on the temple of Mexico took fire, seemingly without any cause, and burned in spite of all efforts to put it out. This was taken as a sign of the speedy destruction of the empire. At Tlatlauquitepec, Cortez and his army found twelve temples, where Bernard Diaz found 100,000 human skulls of victims sacrificed to the gods.

But the greatest of the Mexican temples stood at Cholula, "the sanctuary of the gods," the capital of the Indian tribe who had taken possession of that land long before the Aztecs came. The temple was built on the spot where the "fair god" Quetzalcoatl lived and taught them for 20 years, before passing to the East, where he took passage. Before he left he foretold that the white men in future ages would come to Mexico. He taught them their form of government, agriculture, and a highly spiritualized religion, in which the only sacrifices were fruits and flowers. His dogmatic teachings were so near like that of the Church that writers hold that he was St. Thomas the Apostle, or one of the disciples of our Lord. In his honor this most stupendous temple of that land was built. The traveller still gazes with admiration on its ruins. It stands about twenty miles east of the City of Mexico. The city around it contained 40,000 houses at the time of the Conquest. Now the mound is covered with trees and bushes. The tradition is that it was built by a race of giants who had escaped the flood. But the gods, offended, sent fire, and they abandoned the building. This was the tradition of the building of the Tower of Babel. In form and structure it resembled a Babylonian temple. Its date is unknown. It is a truncated pyramid, its sides facing the cardinal points. It is 177 feet high and 1,423 feet square, twice that of the largest Egyptian pyramid. Humboldt, with his usual care, examined this wonderful structure, and found it an artificial hill of earth and stone. On its summit was once

a sumptuous temple, erected to the "god of the air," with ebon dark features, unlike the fair face he had on earth. A resplendent collar of gold was around the neck of his statue, waving like *plumes of fire*, a mitre on his head, pendants of mosaic turquoise in his ears, a jewelled sceptre in his right hand, and a curiously painted shield in his other hand, as a sign of his rule over the winds. Was he the Apostle St. Thomas, who came and converted them, and then went away to other lands, so that by lapse of ages, when separated from the centre of unity, they fell into superstition? We know not.

The hoary traditions which clustered around this sanctuary, and the magnificence of its ceremonial, made it an object of veneration on every side throughout all Mexico, and countless pilgrims came from city, nook, and hamlet, to there offer up their devotions to the memory of the "fair god," who had taught civilization to their forefathers. What Rome is to the Christians, Mecca to the Mohammedans, and Jerusalem to the Jews, Cholula was to the Mexicans. Many of the kindred races also had temples erected to their own gods in Cholula, but no other city equalled Cholula in its religious ceremonials. But, alas! the altars of the "fair god" were also stained with human blood, in later ages, as well as those of the Aztec deities. It is said that 6,000 human victims were yearly offered up at his shrines. Cortez says he counted 400 towers in the city, and as no temple had more than two, there must have been over 200 temples in the holy city. But high above the rest rose the great central temple of the "fair god" of Cholula, resting on its vast pyramid, with its undying sacred fires sending forth their lurid lights, proclaiming to the numerous pilgrims who flocked there the mystic ceremonial of their ancient worship of the white man who taught them civilization.

The remains of the temples of San Joan Teotihuacan, with the exception of Cholula, are the largest in Mexico. According to the Aztec traditions, they found them when they came into the valley at Teotihuacan, "the habitation," or "dwelling place of the gods." Around them had grown up a city rivalling Tula, the great Toltec capital. The two chief temples, built on pyramids, were dedicated, one to Tonatiuh, "the sun," and the other to Meztli, "the moon." The first, which was the larger, is found by recent measurement to have been 682 feet long at the base and 182 feet high, not inferior to those of Egypt. They are divided into four stories, of which three still remain. The rank vegetation of the tropics has

played havoc with them, and leaves and flowers now almost hide the structures. They resemble the huge mounds of the Mississippi valley, and we conclude they were built by the same people. We also think that they were the work of the children of Ham, perhaps a branch of the Babylonians, who had wandered to this continent soon after the dispersion of the human race, at the building of the Tower of Babel. The interior is made of clay mixed with pebbles. They are covered on the surface with a light, porous stone, found in a neighboring quarry. Over this they put a thick coating of reddish stucco. The tradition says that they are hollow pyramids, but the attempts to discover the interior chambers, except in the one dedicated to the sun, have not succeeded. In the smaller mound, dedicated to the moon, an opening has been found on the south side, two-thirds of the way up. It leads into a narrow gallery, which ends in two pits, of which the largest is 15 feet deep. Into this, Latrobe and his companions penetrated. The sides are of unburnt bricks. To what purpose the chamber served, except for the burial of the king, like the pyramids of Egypt, we do not know. On top of the smaller pyramid are the remains of a building, which was once the temple proper, in which the sacrifices to the moon took place.

Huitzilopochtli, composed of two words of the Aztec language—"humming-bird" and "left," because his image in the temple had the left leg covered with the feathers of that bird—was the Aztec god of war, and he held the chief place among the ancient Mexicans. He was evidently the great hero of their mythology, and a powerful warrior in the dim past. We will describe his temple, in the centre of the City of Mexico, a building which was not very old at the coming of Cortez. It was built by Ahuitzotl, who dedicated it in 1486 by the sacrifice of more than 70,000 miserable human victims, mostly prisoners of war. At the dedication they were ranged in files, forming a procession two miles long, wending their sad march to, and up around the temple, where each in turn had his or her heart torn out and offered up to the image of the god. The body was then hurled down the terraces of the temple, to be eaten by the vast concourse of people below.

The exact dimensions of this teocallis, or "house of God," in the City of Mexico is not known, as the conquerors judged mostly by the eye. It was probably not less than three hundred feet square at the base. But the religious processions of priests, with their wild singing, their striking vestments, had a most imposing effect on the multitude, because they were

visible from all parts of the city as they circled around the four sides of the pyramid, rising higher and higher, ascending towards the top, more than a hundred feet over the houses. The summit was paved with broad, flat stones. Near the centre was a large block of jaspar, its top curving upwards, so that when the unfortunate human victim was thrown on it his breast rose up, so that the high-priest could more easily cut into his chest, and, inserting his hand, tear out his heart. At the other end of the broad platform were the two high towers or sanctuaries of three stories. The lower story was of stone and stucco work, while the two upper turrets were of elaborately carved wood. In the lower story stood the images of the god, while the chambers above were filled with utensils used in the religious services. Some of the Aztec princes desired to be buried in this, to them, most holy place, and their remains reposed in this sanctuary when the conquerors came. Before each sanctuary stood an altar, on which the sacred fire burned day and night, guarded with great care, fed with sacred fuel by the priests. If it were to go out, dire calamities would fall on the whole nation. It was the tradition of the sacred fire of Noe's sacrifice, which had spread into every land and nation under the sun where man had wandered after the flood.

From the wide platform on top of the temple or sacred mound might be seen the whole City of Mexico, lying like a map at your feet, with its numerous streets and canals, all centering at the vast temple. Afar off was the broad salt lake, surrounding the city on all sides, called Tezcuco; in the distance the fresh waters of the Chalco, and the horizon bounded by the distant hill-tops, covered with snow, while near-by Chepultepec, "grass-hopper hill," Popocatepetl, "the white woman," and other historic places could be discerned.

On this platform no temple stood. It was dedicated to the God Almighty, whom they called "the Great Spirit," for he could be represented by no image, nor could any temple contain him. Entering into one of the sanctuaries, you would find yourself in a spacious apartment built of stucco work, the walls covered with sculptures, representing the sacred ritual, the calendar of feasts, and other religious objects, while at one end of the sanctuary, in a recess, with roof timbers richly carved and gilt with gold, was a huge image of Vitzilipuztli, the dread god of war of the Mexicans. His face was distorted into hideous lineaments; in his right hand was a bow; in his left he held a bunch of golden arrows, which the tradition says represented the victories he had

gained for his own people, the Aztecs. A huge serpent of pearls and precious stones encircled his waist, and his whole person was covered with the same costly ornaments. On his left leg were the feathers of the humming-bird, which gave him his name. Around his neck was a chain of alternate gold and silver human hearts, typical of the offering of the living, palpitating human hearts, which, dripping with blood, were torn out of the breast of the hapless victims sacrificed and offered to him. On the altar before his image, warm, palpitating hearts always laid, after being torn out. They were renewed every few moments by the death of a new human victim.

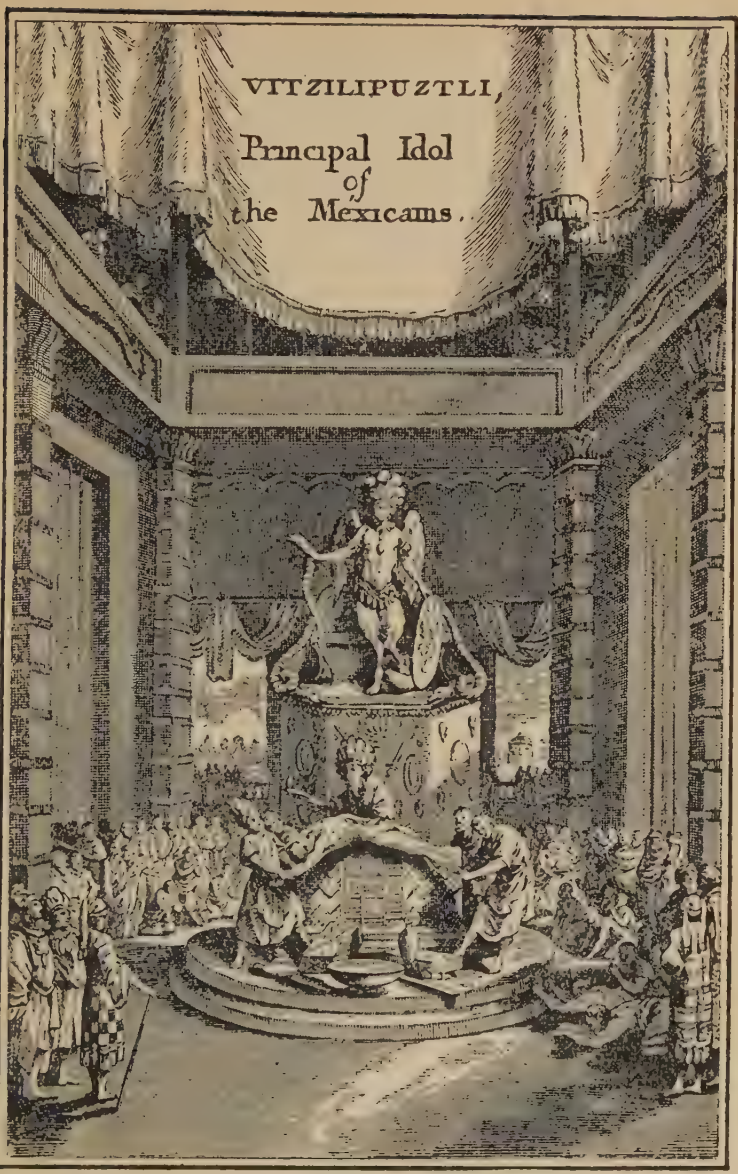
In the other small temple on the Mexican mound was the image of Tezcattlipoca, "the soul of the world." They supposed he was the world's creator, and watched over it with a care like that of God's Providence. In the temple he was represented as a young man, and his image, carved and polished out of a black stone, was ornamented with rich ornaments of gold, silver, and precious stones. His shield, burnished like a looking-glass, reflected all the events of the world. His guiding hand led the Aztecs from their humble homes, amid the arid mountains of Colorado and Arizona, and guided them south to the fertile shores of the inland Mexican sea. He lived in perpetual youth among the other gods.

To this god they offered a peculiar worship. A year before his feast-day came around, a young man, generally captured from their enemies—a youth without a blemish on his body, the handsomest man they could find among the prisoners of war—was chosen to represent the god Tezcattlipoca. He was selected for sacrifice. A year before the fatal day, priestly tutors took charge of him, and instructed him how to fulfil his part of the religious ceremony with grace and dignity. He was clothed in rich robes of state; incense was burned before him; he was crowned with flowers; he was waited on by royal pages; when he stopped in the streets, the crowd came, and, prostrating themselves, they adored him, for he represented to them the god of their forefathers. The four most beautiful virgins of the nation, given the names of the four chief goddesses, were chosen for him as his wives, and they shared the honors of his bed. With them he lived in all the luxuries of wifely dalliance, feasting sumptuously every day at the noble and royal tables. All paid him the honor of divinity. He represented to the whole nation the fleeting pleasures of this world, which will come to an end one day for all.

When he had lived this way for a whole year, as a type of human life, at last the fatal day of sacrifice came. He was stripped of his rich vestments, and clothed in common garments. He bade good-bye to the four wives, the partakers of his short-lived joys. A royal boat carried him across the lake to a temple of the god, which was built about three miles from Mexico. The walls of the shrine rose from the borders of the lake. There, to see the sacrifice, the whole populace gathered. As the procession of priests, with the young man at their head, wound up the sides of the temple, the victim threw away his chaplets of flowers, and he then broke in pieces his musical instruments, with which he enlivened his captivity. At the top of the tower six priests, with long, tangled hair, clothed in dark vestments covered with hieroglyphic Aztec writings, with pictures typical of the ceremonial, received him, led him to the jaspar altar-stone, on which they stretched him on his back. While the five priests held his feet and hands, the high-priest, in scarlet robe, chopped opened his breast with his itzli ax, "volcanic glass," and inserting his hand into the gaping wound, tore out his heart. He first holds the still bleeding, warm, palpitating heart up to the sun, worshipped by the Anahuac tribe, and then he throws it at the feet of the image of the god. This was the way they tore out the hearts of the men and women sacrificed to the gods of the tribes of Mexico.

Sometimes they inflicted the most exquisite tortures, rivalling the most refined cruelties of the Indians of America, on the unhappy victims of this inhuman barbarity. But they always ended by tearing out the heart. These things were not done on the impulse of the moment, nor dictated by hatred or the love of seeing human sufferings. They were all strictly directed by the written religious Aztec ritual. In times of drought, sacrifices were offered to Tlaloc, "the god of rain." Men and women were sometimes sacrificed to him. But for the most part, children were offered for rain; usually they were little infants, who were carried along in litters, dressed in festal robes crowned with flowers. Their cries were drowned in the wild chants of the priests, marching in the procession to and up the mound, who saw in their tears signs of rain. Often the children were bought by the priests from parents stricken with poverty.

No religion in the world, ancient or modern, can be compared to that of ancient Mexico in the revolting cruelty of their human sacrifices. No author claims that less than 20,000 hapless human beings a year were put to death, while



TEARING OUT THE HUMAN HEART.

some claim that as many as 50,000 a year met this awful fate. The vestments of the priests were covered with blood, the walls of the temple were red with gore, while the floors of the sanctuaries were thick with clotted, putrid blood, like slaughter-houses. A stench that was appalling rose from these charnal-houses. The skulls of the miserable human victims, guarded in adjoining buildings, rose layer on layer, heaped up in almost countless numbers. The priests, ministers of demons, flittered back and forth in the temples, every demoniac passion stamped on their features. Each member of Satan, the murderer of countless human beings, was vested in long, blood-stained robes, his hands red with the blood of those whose hearts he had torn out. Every human instinct was brutalized. And they committed these murders according to the strict ritual and service of the ancient Aztec ritual.

But this was not all. As soon as the heart of the unhappy victim was torn out and offered to the image of their gods, the palpitating body, still held by the four or five inferior priests, was carried to the parapet of the mound and flung down to the crowds of worshippers waiting below, who grasped it with fiendish delight, and bore it away to be cooked and eaten. The sacrifice was completed only by the eating of the bodies of the sacrificed. The flesh of the human victims was cooked with the most exquisite taste, flavored with spices, gravies, etc., and served up at the table on the feast-days of the sacrifices. Men, women, and children sat at the tables, first washing their hands and faces before sitting down. The eating of human flesh was a religious act, and they partook of it with prayers. The ghastly repast ended, they took a smoke, for that rolling cigars, smoking a pipe, or taking it in the form of snuff, as they sat around the table. The women also used tobacco. They closed the banquet with a drink of pulque, the national intoxicating Mexican drink, made from the juice of the cactus, growing so abundantly in that arid country.

The similarity in some respects of the Mexican religion to Christianity, except in its human sacrifices, was so remarkable that volumes have been written to show that it must have come from one of the apostles, or from a wandering missionary who had crossed the Pacific ocean. Some think that the Indians of Mexico were at first Christians, who in prehistoric times had crossed to the American continent. All the tribes believed not only in One Only True God, the "Great Spirit," but they also believed in an evil spirit,

whom they called the "Rational Owl." A figure of this owl was embroidered on the garments of the Indians who met Columbus at his first landing. It is queer that the owl, "the bird of wisdom" among all nations, would be the type of the demon who deceived man by promising him wisdom in the Garden.

The Mexicans had not only numerous gods, who were the leaders, the heroes, and the fathers of their tribes, but they also believed in numerous deities, who presided over the elements, the changes of the seasons, and the different occupations of men. They were to the number of thirteen principal gods and more than two hundred inferior deities. To each a feast-day was dedicated. We see here the remains and the traditions of Babylon, the mythology and the deification of the ancestors and heroes of the human race, which rose there at the building of the Tower of Babel, and from that city of rebellion spread all over the world. But the likeness of many of their religious ceremonies to that of Christianity was remarkable.

When a child was born, say the Catholic missionaries Sahagun and Zuazo, both eye-witnesses of the ceremony,—when all was ready for the christening, the relatives of the child assembled from far and near, at early break of day, in the court-yard of the parents' house. As soon as the sun rose, the midwife, who performed the ceremony, took the child in her arms, and called for the little earthen cup, while those around placed the ornaments in the midst of the court. Then holding the child, the midwife faced the west and began the baptismal rite. The prayer is long, and we give only a part. Sprinkling water on the head of the child, she said in part:

"O my child, take and receive the water of the Lord of the world, which is our life, and which is given for the renewal of our body. It is to wash and to purify. I pray that these heavenly drops may enter into your body, and dwell there, that they may destroy and remove from you all the evil and sin which was given from the beginning of the world, since all of us are under its power, being the children of Chalchivitlycue (the goddess of water)." Then washing the body with water, she drove out the devil with these words, "Whencesoever thou comest, thou that art hurtful to this child, leave him and depart from him, for he now liveth anew, and is born anew; now he is purified, and is cleansed afresh, and our mother, Chalchivitlycue, again bringeth him into the world." Then the midwife lifted the child towards heaven in both

hands, saying: "O Lord, thou seest here thy creature, whom thou hast sent into this world, this place of sorrow, suffering, and penitence. Grant him, O Lord, thy gifts, for thou art the great God, and with thee is the great goddess." During the ceremony torches of pine are burned. Then the priestess or midwife gave the child a name—usually the name of one of his forefathers. Here we recognize that the child was born in original sin, that this was a world of sorrow, where we must do penance, that God Almighty sent the child, that water washes away sin, that the child is born again, that the demon is driven out—truths taught by the Christian Church.

Priests among the Mexicans were very numerous, more than five thousand of them being attached to the great temple of Mexico. The ranks and functions of the hierarchy were well regulated by the discipline. At the head of all the priests were two high-priests, elected by the king and nobles according to their learning, age, and abilities. Under them priests of a high rank took charge of the singing; some arranged the feasts of the calendar; others taught the young; more were learned in the traditions of the race; artist-clergymen painted the sacred hieroglyphics and sacred books, arranged the functions of the temples and the ceremonials of the festivals. Only priests of the higher ranks of the hierarchy offered human sacrifices. They ranked next the emperor, and they were his advisers in all public matters.

Each priest belonged to a temple. He was dedicated to the service of a particular god, and he had quarters within the space around his temple, where he lived while engaged in the services and ceremonials. Three times a day and once at night they were called to prayer and sacrifice in the temple. There they also spent long watches in prayer and fasting. Frequently they washed themselves, performing cruel penances. They flagellated their bodies, pierced themselves with the thorns of the cactus and the aloe, and carried out the awful austerities we find in all religions of the pagan world.

They were allowed to marry and have families. The great cities were divided up into districts, like parishes. Over each district was a body of parish clergymen, who regulated all religious services within its boundaries. They heard confessions and imposed penances on the penitent. This confession was made but once in a lifetime, mostly in old age, and a sin committed after that confession could not be forgiven again in confession. The form of absolution was as follows: "O merciful Lord, thou who knowest the secrets of all hearts, let thy forgiveness and favor descend like the pure waters of

heaven, to wash away the stains from the soul. Thou knowest that this poor man has sinned, not from his own will, but from the influence of the sign under which he was born." Then the confessor exhorted him to all kinds of penances, to the practice of virtue, adding: "Clothe the naked and feed the hungry, whatever privation it may cost thee; for remember, their flesh is like thine, and they are men like thee." Then the priest told him to get a slave, and have him offered as a sacrifice to the deity for his sins. The secrets of the confessional they never revealed.

The priests, like the magi of the Persians, were the teachers of the people. School-houses were built within the precincts of the temples, where the boys and girls came to school. While the men taught the boys, the girls were given into the hands of the priestesses, for women exercised every function of the priesthood except the offering of human sacrifices, carrying out the same austerities as the men. The boys were instructed in monastic discipline. They fed the sacred fires, decorated the altars with flowers, and sang the sacred chants. In the high-school, called the Calmecac, they were taught the sacred traditions of their nation, the mysteries of their sacred writings, the natural sciences, and the principles of civil government. There also the girls learned to weave and embroider priestly vestments and rich coverings for the altars of the gods. The most perfect discipline and decorum prevailed. The children were moved by terror of punishment rather than by love. At a suitable age for marrying, they were dismissed from the monasteries and convents with much ceremony.

The chief temples owned lands bequeathed them by the emperors, princes, and nobles and wealthy, so that at the time of the conquest, these estates, set apart for religious worship, were found in almost every district of the empire. The priests managed their own property, farming and renting it out like the monasteries of Europe during the Middle Ages. The priests seem to have treated their tenants with great condescension. Having the education of both sexes under their control, and the granting of lands to them, they were enabled to control almost the whole people from their youth. That was how they moulded public opinion to suit the awful degradation of offering human lives in sacrifice. The people also gave the first fruits of the earth to the priests for the cause of religion, besides such other offerings as they wished. What was not wanted for the support of religion was distributed to the poor.

They had four great cycles of time. At the end of each, the world was destroyed, but again regenerated. The traditions of these periodical convulsions of nature spread to most of the Eastern nations of Asia, with one general resemblance, proving they had one common origin, as Humboldt says. Among these remarkable traditions was that of the flood. The Aztecs believed that two human beings survived the deluge—Coxcox and his wife. Their heads are represented in the ancient paintings of the Mexicans, with the ark or boat floating on the waters at the foot of a mountain. A dove is also depicted in the hieroglyphics, with the emblem of language in his mouth, which he gives to Coxcox, the Aztec Noe. Evidently it is the dove of the ark of Noe, while in the gift of languages they confounded the rise of different human languages at the building of the Tower of Babel. The children of Coxcox were born dumb, and the dove gave them the power of speech. The Michuacan, inhabiting the high plains of the Andes Mountains, had also a tradition that when the flood came, Tezpi, who was their Noe, escaped in a boat filled with all kinds of animals and birds. After a time a vulture was sent forth from the ark, but the bird remained a long time feeding on the bodies of the drowned giants which covered the earth after the waters had subsided. Then he sent forth huitzitzilin, "the little humming-bird," which returned with a twig in its mouth. We see, therefore, why the humming-bird was sacred to the Aztecs. From his feathers, covering the left foot of their god of war, Vitzilipuztli must have been Noe or one of his sons. Perhaps he was Nimrod.

On the way from Vera Cruz, "the true cross," to Mexico, the traveller will pass near the remains of the great temple of Cholula. The site is not far from the present city of Puebla, "gathering of the people," which we have already described above. The tradition is that it was built by a family of giants, who had escaped the great deluge which had destroyed the world. But the gods, offended, sent fire from heaven, which obliged them to abandon it before it was completed. The Indians of Chiapa have a tradition of the flood almost the same as the Biblical account. Even Humboldt, who heard it from them, considered it as authentic.

The ancient Mexicans believed in original sin, as we see by the ceremony of baptism given above. According to the legend, the goddess Cioacoatl, whom they called "our lady and our mother," committed the original sin. She evidently was our mother Eve. "She was the first goddess who

brought forth;" "she left the sufferings of child-birth to women as the tribute of death;" "by her sin came into the world." She was represented by the Aztecs with a serpent near her, and her name means in their language "the serpent woman." Torquemada tells us that she had two sons, Cain and Abel, and some of the manuscripts say she brought sin into the world by plucking the forbidden rose. A Toltec or Aztec map represents a garden with a single tree in it, round which coils a serpent with a human face.

But their traditions regarding Quetzalcoatl were remarkable. He was a white man, wearing a long beard, who in the dim past came from the East and presided over the golden age of Anahuac. He instituted the priesthood, he founded communities of monks and nuns, he ordained the rites of baptism, confession, and penance, and he taught them the knowledge of the Incarnation and Trinity. After living with them for a long time, teaching them the happiness of peace, and civilizing them, he foretold that at a future time the white men would come again. When Cortez and his army came and invaded the empire of Montezuma, all the Indians thought they were the gods foretold to come, and they were struck with fear. The little band of Spaniards at last captured the great Aztec City of Mexico.

The cross was sculptured on many a sacred building, and in various places it greeted the astonished eyes of the Spaniards in the cities and temples they conquered. But that was not all. The Aztecs made an image of their god of Indian meal flour, mixed with blood of human victims sacrificed, which they baked as Indian bread. Then it was consecrated by the priests with great ceremony, and distributed among the people, who received it with great humility, reverence, and tears, declaring that it was the flesh of the god. The Spaniards saw in this something like Holy Communion in their own Church.

These and many other things found in ancient Mexico filled all men with wonder. The general opinion is that the vast buildings of that part of the American continent were built not much less than 3,000 years ago, and that they are the remains of one of the most remarkable nations of antiquity. But who they were we know not. Their history is lost forever. Still their religion shows us one of the most wonderful phases of cruelty and savageness of any creed which ever existed.

The early history of Peru, "the river," is that of the Incas, "lord," or "king." At the height of their power the Peru-

vian empire of the Incas extended from Quito on the north, south to the boundaries of Chili, and as far as Tucuman, and the Pacific Ocean washed it on the west, and it extended east to the headwaters of the Amazon. In early times the haravecs, or "bards," and the amantas, "the learned," preserved their histories by means of knotted cords. They recited the deeds of their forefathers, and sang their sweetly-sounding songs in their highly-cultivated language, reminding us of the bards of Ireland in its primeval times. Remarkable is the history of the ancient Peruvians. In touch with Assyria in their architecture, like the Babylonians in their temples, like the whites of ancient Europe in their social customs, they had a religion almost exactly like the Egyptians.

Following up their traditions, Capac "the great," or "powerful," with his sister, Mama Oelle, "Mother Oelle," appeared on the Titicaca island, a spot since held by them as most holy. They claimed to be the children of the sun, who sent them to teach the Peruvians, and were regarded as gods ever afterwards. Going north, Capac founded Cuzco, "navel," where his golden staff had sunk into the soil. There he introduced civilization, the arts of peace and agriculture, there his sister-wife taught the women. His successors conquered the surrounding tribes, incorporated them into the kingdom, and compelled the conquered peoples to adopt their sun-worship.

The date of these events has been traced back to within 500 years after the flood. Some writers say that the first Inca, with his sister-wife, came from the mountains of Armenia, where the ark rested.[1]

The Inca was both king and high-priest. As the son of Manco Capac, his authority was supreme. He descended from the sun. His person was sacred. At his death divine honors were offered his person. He had many wives, but one, his eldest sister, was his legal queen, whose eldest son was heir to the throne. The king was the complete owner of all lands in the empire, which were rented out to each family as they wanted it for their support. "Tell no lies," "do not kill;" etc., were the terms in which the wise laws were promulgated. Idleness was punished, murderers and robbers were put to death. The people were mild and peaceful, and they conquered the surrounding tribes, only to engraft them into the empire. We refer to Prescott's "Conquest of Peru" for a complete account of that remarkable nation.

"It is a remarkable fact that many of the rude tribes inhab-

[1] Am. Cyc.—Peru.

iting the vast American continent, however disfigured their creeds may have been in other respects, attained the sublime conception of One Great Spirit, the Creator of the universe, who, immaterial in his own nature, was not to be dishonored by any attempt at visible representation, and who, pervading all space, was not to be circumscribed within the walls of a temple." Such are the words of Prescott.[1] Like other primitive nations of the Old World, they held the traditions of the flood. The legend had it that seven persons were saved in a cave. The soul lived after death, and, with the body, it would rise from the grave. Therefore, like the Egyptians, they embalmed the body. The good souls went to a place of rest and luxury; the wicked went to hell, which they fixed in the centre of the earth, wherein the damned labored forever. The author of sin, or Satan, was Cupay. Mounds, like pyramids, were raised over the mummied bodies, penetrated by galleries, like in the Egyptian pyramids, wherein the Spaniards found vast treasures.

They adored the Supreme Being under the name of Pachacamac, "he who sustains (or gives life) to the universe." They also called him Viracocha, "foam of the sea," referring to their forefathers crossing the sea from the Old World. To God Almighty no temple was erected, for he was wholly spiritual, except one in the valley, not far from the present city of Lima. It was called after God's name, Pachacamac, and is now marked by a vast ruin of brick, showing its magnificence. To it great pilgrimages came from all parts of South America, before the Spanish Conquest, showing that the remains of the revelation relating to God and the creation had been preserved among the tribes of Indians.

After the worship of the Great Spirit came that of the sun. He presided over man's destinies, gave warmth and light to the nations, filled the world with life, sent his son and daughter, the first Peruvian rulers, to teach and civilize them. In every city rose a temple to the sun, whose altar smoked with daily sacrifices. The moon was his sister-wife, the stars his heavenly train. Venus, the fairest evening star, was Chasca, "the youth with the long, curling locks." Mars was the sun's page. Thunder and lightning they feared and worshipped as Illapa, "the sun's dread ministers." The rainbow was a beautiful emanation of the sun. The elements, the clouds, the natural forces, the wind, the earth, the air, the mountains and rivers were also objects of venera-

[1] "Conquest of Peru," vol. I., chap. iii., head of chapter.

tion among the Peruvians, and to them they dedicated numberless huacas, "consecrated," "holy" things—as temples, tombs, etc. Like the Romans, they also venerated the idols and gods of the nations they conquered.

The temples of the sun were rich and gorgeous. The most venerable was on the island of Titicaca, where their first king and teacher appeared to them, telling them he was the son of the sun. All things which belonged to the sun, even its broad fields of corn, were holy. But the temple of the sun at Cuzco was so wonderfully magnificent and rich that it was called Coricancha, "the place of gold." Situated in the heart of the city, it formed a great central temple, surrounded by several chapels, with the inferior buildings all inclosed within a great wall. The Spaniards of the Conquest tell us that of all the great buildings of Spain, only the cathedrals of Cordova and of Toledo were superior to it. The interior was like a gold mine. The walls, ceilings, altars, statues, and utensils were all of the purest gold. "On the western wall was emblazoned a representation of the sun deity, consisting of a human countenance, looking forth from amidst innumerable rays of light, which emanated from it in every direction, in the same manner as the sun is often personified with us. The figure was engraved on a massive plate of gold of enormous dimensions, thickly studded, as it were powdered with emeralds and precious stones. It was so situated in the front of, and opposite the great eastern open door portal that the rays of the morning sun, falling directly upon it at its rising, reflected back and lighted up the whole sacred temple with an effulgence that seemed more than natural. The sunlight was reflected back from the burnished image, and from the golden ornaments with which the walls and ceilings were everywhere incrusted. Gold, in the figurative language of the people, was "the tears wept by the sun," and every part of the interior of the temple glowed with burnished plates and studs of the precious metal. The cornices which surrounded the walls of the sanctuary were of the same costly material. A broad belt or frieze of gold, richly sculptured and engraved, was let into the stone-work, and encompassed the whole exterior of the sacred edifice. Adjoining the principal structure were several chapels of smaller dimensions. One of them was consecrated to the moon, the "sister of the sun," the deity held next in reverence as the mother of the Incas. Her effigy was delineated in the same manner as that of the sun, on the wall opposite the entrance, on a vast plate that nearly

covered one side of the apartment. But this plate, as well as all the decorations of the building, was of silver, suited to the pale, silvery light of the beautiful planet, "the queen of night." There were three other chapels, one of which was dedicated to the host of stars, who formed the bright court of the moon, the sister of the sun. The sun's dread ministers of vengeance, thunder and lightning, had their special chapels. Another attendant on the sun was the rainbow, whose many-colored arch spanned the walls of the edifice, brilliant with hues almost as radiant as its own. There were besides several other buildings or isolated apartments for the accommodation of the numerous priests who officiated in the service of this temple.

The plate, the ornaments, the utensils of every description appropriated to the use of religion were of gold or silver. Twelve immense vases of solid silver stood on the floor of the great saloon of the temple, filled with shelled Indian corn. Censers smoked with sweetly-smelling perfumes, ewers held the water for the sacrifice, pipes conducted crystal streams through subterraneous channels into the buildings, great reservoirs received it—all were made of the precious metals; even the agricultural implements used in the gardens of the temple were all of the same rich materials—gold and silver. The gardens of the gods, likewise those belonging to the royal palaces, sparkled with artificial flowers of gold and silver. Various imitations of the vegetable and animal kingdoms were found there, among which the life-size images of the llama, with its golden fleece, were the most conspicuous. They were executed in an artistic style, and with a degree of skill which in this instance probably did not surpass the excellence of the material.

We have given the words of Prescott, describing this El Dorado, "the golden temple," of the ancient Peruvians. When we study the description, given in the glowing words of the Spanish conquerors, in that sweet language of Castile, we are astonished to find among the Peruvians almost the very identical religion of Babylon and of Egypt. They had the same forms and ceremonies, the same customs and laws, showing that at a far remote, pre-historic time, the American Indian had left the plains of Mesopotamia and crossed to America.

In other cities of the empire were temples of the sun which almost rivalled that of the capital. The attending priests formed almost an army; they were all supported from the estates of the sun. De Leon says that 40,000 attend-

ed at the temple of Bilcas, a sacred shrine situated on the route to Chili. At the head of all was the Vilic Vmu, "the great high-priest," who was second only in dignity to the Inca or emperor himself. Chosen from the royal family, often a brother of the emperor, the high-priest was appointed by the monarch; he held his office for life, and he appointed all his inferior clergymen in the priesthood. He officiated in the great temple of the capital at Cuzco, while the chief priests of the provincial temples were taken from the families of the ruling curacas, or "chiefs." But in each district, generally, at the head of the principal temple was a head ruling priest, taken from the royal family.

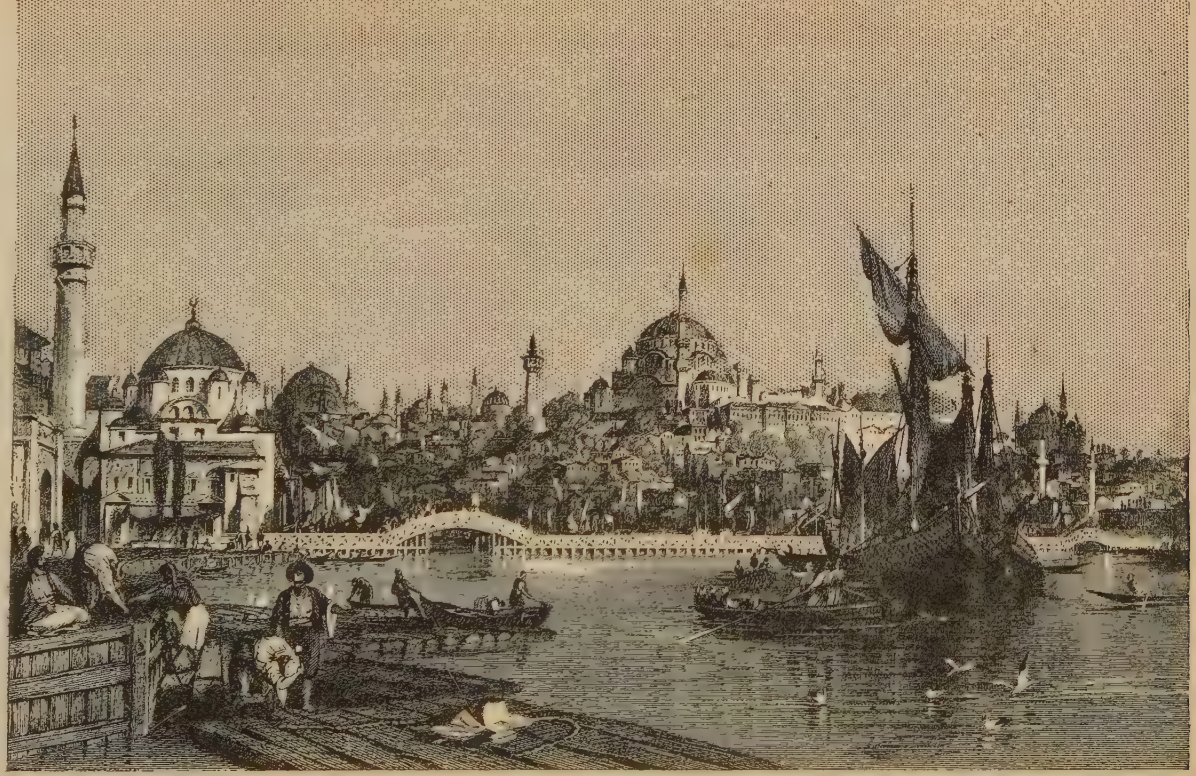
The duties of the priesthood were confined to the ministrations of the temple. They were not the teachers of the people, as in Mexico. For the most part they were of the divine, royal blood of the Incas, sons of the sun, in race and duties belonging to the deity, and therefore they devoted their whole lives to his service. They were well educated, obliged to know thoroughly the teachings of their religion, the details of their ceremonial, which were as complicated as that of any Christian church. Each month had its appropriate festivals. Four feasts related to the sun, marking the beginning of his progress through the solstices, "when the sun stands," and the equinoxes, "when the nights are equal." The greatest of these feasts was the Raymi, "the summer solstice," when, having touched the most southern point in his course among the stars, he retraced his path, to gladden the earth by his light and heat. Then the nobility, with the emperor, thronged the cuzco capital, where they held a three days' fast. On the appointed day, the Inca, with his whole court, followed by the whole population, dressed in richest garments, thronged the streets to greet the rising sun. Decked with golden ornaments, clothed in richest vestments, brilliant with sparkling jewels and precious stones, the processions marched along, singing songs of triumph, and playing on barbaric instruments as they watched for the rising sun. As soon as the bright globe of the sun appeared above the pure air of their high Andean mountain tops, all prostrated themselves in adoration. Then rising, the Inca poured libation from a golden vase, filled with the fermented liquor of Indian corn, or maguey, which we call whiskey. He tasted it, and passed it to the members of the royal family. Then the great procession entered the street leading to the temple of the sun. Arriving at the portal of the sacred building, all but the Inca put off their sandals, and the emperor put his off only at the

PERUVIAN INDIANS WORSHIPPING THE IMAGE OF THE SUN.

door of the temple proper, into which only the hallowed high-priest king, the Inca, and most august personages, with heads bound with fillets, like golden crowns, entered. There, before the gigantic image of the sun, their supposed forefather, they prostrated themselves in adoration, while the Inca presented to the sun image the vase of fermented liquor. This scene is graphically portrayed in the engraving on page 401.

Coming forth, they offered sacrifices of human beings, often a child or a beautiful maiden, a llama, animals, grains, fruits, etc. The priest opened the victim, whether man or animal, and examined its entrails for signs of the future, as did the Romans. If the signs were unlucky, they offered another living victim. A fire was kindled by concentrating the rays of the sun on dry cotton with a concave mirror, which set on fire, as was done in Rome under one of their first kings, the pious Numa. The sacred fire was then given in care to the virgins of the sun, a college of maidens like the vestal virgins of Rome. The victims were offered up as burnt-offerings to the sun. From the llama, flocks of the sun, were brought numerous animals to be immolated. The fair, soft hands of the virgins of the sun kneeded a fine corn flour, a cake which, when baked, they placed on the table of the Inca, after having first been offered to the great divine father of the royal family, the sun. To him was brought in procession the flesh of the slaughtered victims, when, sitting at the royal table, with the great heads of the members of the powerful nobility around him, the Inca pledged to his god, the sun, and drank the health of his great nobles in goblets of whiskey, the product of the fermented corn of the country. In the distribution of the bread and wine at this great feast, in the practice of confession, in the sacrifice of living victims offered, the first Spanish priests saw a striking resemblance of the ceremonial of the Jewish and of the Christian Churches. They found the vast ceremonial and sacramental system of the Catholics reproduced in the far-off land of South America. It was the primitive revelation given the patriarchs, which we find among all primeval peoples, but which had become corrupted by the lapse of ages. The ceremonial of the Peruvians, the virgins of the sun, the hierarchy of the priesthood, the confessional, and religious rites are so near that of the Catholic Church that writers try to explain it by holding that St. Thomas or his disciples came to America and preached the Gospel to these people.

CATHEDRAL OF ST. SOPHIA, "HOLY WISDOM," NOW A MOSQUE, CONSTANTINOPLE.



CONSTANTINOPLE FROM THE PORT.

CHAPTER XIX.

MOHAMMEDANISM.

God called Abram, "the high father," Abraham, "the father of a multitude," for amid all the founders of nations, he alone was to become, through Christ, the spiritual father of all men believing in the one true God. Other peoples, descendants of the sons of Sem, Ham, and Japhet, were destined to become pagans, to have the original revelation given to Adam dwindle away by the lapse of ages, to show the darkening effects of original sin on the mind of man without the work of the supernatural in the soul. From Abraham every man who worships God traces his knowledge of God Almighty. From Ur, "light," from whence come origin, aurora, etc., dedicated to the noon god, the ancient burial-place of the Babylonians—from that metropolis of the Chaldeans, God called Abraham into the land of Canaan, Palestine, "emigration."

Why did God tell him to emigrate into this far-off land, then inhabited by fierce sons of Canaan, "the low," "the degraded," then given to the degrading vices and sins of Sodom and Gomorrah? At the building of the Tower of Babel, there the one original tongue of Adam was changed in one night, so that when they woke up, each family spoke a different language, so they could not understand each other —there they were led by Nimrod, the "mighty rebel against God," and against his high-priest, Noe, and his eldest son, Sem. At the death of Noe an angel came to Sem, and he told him to take the body of Adam and bury it in the place he would show him. Then, with his family, who had remained faithful to him, Sem travelled to the West, and stopped at the place the angel pointed out. There he buried Adam's embalmed body on the hill, which he called Golgotha, "the place of the skeleton," which the Greeks later called Calvaria, "the place of the skull." There he laid the foundations of the city which he called "Peace"—Salem in his own Babylonian language. No one knew who he was or where he came from. Suddenly he appeared among the Canaanite tribes, who knew him as "the prince of peace," the name of this city he had founded. In the ancient Hebrew, Sem was known as Melchisadech. There he lived, and there he died and was buried. His successor,

Zanodech, sent dispatches, written on tablets of baked clay, to the king of Egypt, which were lately discovered in the ruins of that Nile land, wherein he speaks of his predecessor, Melchisadech, the great and good king who had founded the city before him.

Thus Sem, the eldest son of Noe, or Melchisadech, the high-priest of the human race, the first-born of the diluvian patriarch, he who had survived the flood, he who had guarded the religion, the traditions, and the teachings of the great patriarchs and priests, his forefathers, before the flood, thus prepared the place on Calvary where later the real High-priest of the human race, Jesus, was to die, His cross resting on Adam's body, His blood dripping into his mouth, which ate the forbidden fruit, that He might by His death wipe out the sin of His fathers and of all His brethren. Such is the legend of the Christian Babylonians, converted by St. Thomas the apostle.

To meet this Sem or Melchisadech, that he might teach him the traditions of Adam, the religion given in the garden before the fall, from that city of Ur of the Babylonians, God called Abraham out of Chaldea, and told him go into the land of promise, Palestine. There he met Sem, the king of peace, as Jerusalem was then called, or Melchisadech, the real high-priest of mankind, eldest son of Noe, in the days of the patriarchs. He was a real and a regal type of the real King of Peace, Jesus, the Lord of lords, the Son of God. There to him Abraham offered tithes. Such is the history of Melchisadech, that mysterious priest. Only the researches of our day have cleared up the story of his personage. There Melchisadech offered bread and wine, a type of Christ at the Last Supper, the remains of the teachings of his father, Noe, who offered wine in his sacrifice, coming from the ark after the flood.

For and until he was fourteen years of age, Isaac, son of Abraham, lived with Melchisadech. The latter, therefore, was the religious teacher of Abraham and of Isaac. Perhaps he stayed the hand of Abraham when he was about to plunge the sacrificial knife into Isaac's heart on Mount Moriah, "God will provide." The sacred traditions and teachings of the world before the flood, and of the patriarchal epoch, Abraham and Isaac learned from the lips of Melchisadech, and they taught these things to Jacob, who in his turn told them to his twelve sons, the fathers of the twelve tribes of Israel, whence they passed down to Moses, who wrote them in the Book of Genesis.

To Abraham as their spiritual father therefore look up Christian, Jew, and Mohammedan, the three great religions, whose foundations is the belief in Almighty God. God gave Abraham two sons, Isaac, "laughter," and Ishmael, "God hearing." At the command of God, Abraham sent away from his tent the young bondwoman, Hagar, "the wanderer," with her son Ishmael, who became the father of the wandering Arabians of the desert, the wild Bedouins of our day.

All Christians belong to the house of Abraham. The patriarchs Abraham, Isaac, and Jacob are their fathers through Christ. But the Mohammedans belong to the house of Ishmael, who was driven out of Abraham's tent by an instinct of the Holy Ghost; for there were to be but two great religions destined to the end of the world, to live side by side, both teaching the doctrines of Almighty God—the Christian and Mohammedan faiths. The latter is outside the Church. They are rarely or never converted. They are outside the house of Abraham.

The whole history of the human race is contained in the germs in the Book of Genesis. Again the prophecy was repeated in the history of Esau, son of Isaac, who sold his elder-brothership for a mess of pottage [1] to Jacob, "the supplanter." Esau left his father's house and united with the children of Ishmael, becoming the father of the Edomites, "the red men," living to the south of Palestine, whose capital, Arabia Petra, "the Arabian rock," vast temples, tombs, and habitations stretch along the sides of a deep ravine carved from the living rock. They now stand sad and silent, deserted monuments remaining to tell the story of their former greatness.

Of the people and tribe and house of Ishmael therefore was born Mohammed, who founded a religion which rivals that established by Christ. All other religions we have given in this work were more or less national. They came from the father and the founder of the nation. They did not spread much outside the country settled and colonized by the people of the race, whose father had taught them as a part of the revelations given to Adam and the patriarchs. There is only one exception to this universal rule, and that is Brahmanism and its daughter, Buddhism, and these are overrunning Asia because of the spreading of the race of Japhet over the Asiatic continent according to the prophecy of Noe, "May God enlarge Japhet, and may he dwell in the tents of Sem," [2]

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[1] Gen. xxv. 29. [2] Gen. ix.

and from the Medes the ancient religion of the Brahmins spread to India.

Mohammedanism, therefore, coming from Abraham, partaking in the blessing on his seed, like the Jewish race, having also its special benediction of the Holy Ghost, Mohammedanism, called the religion of Islam, "fate," is spreading and rivalling Christianity. Let us draw near, and study the history of this remarkable man, Mohammed.

For centuries the mystery of Ishmael and of Esau, as given in Genesis, remained hidden from the eyes of mankind, till the deep designs of Providence appeared in separating the children of Jacob and of Isaac, fathers of the Jews, from the Arabians and their great religion of Islam, "fate," "resignation," and from Mohammedanism, of which we will now treat. Of the Arabian race, children of Ishmael and of Esau, was born Mohammed, called the "false prophet." He was the founder of a mighty religion, rivalling even that of the Christians in the number and the extent of its followers.

The apostles and their disciples had early penetrated the desert wastes of Arabia, "the sandy," there preaching Christ and Him crucified to the sons of Sem, who then occupied that vast peninsula where the children of Israel had wandered for forty years before they entered the Promised Land. But Christianity had often been disturbed by wars, schisms, and disturbances; Arianism, denying the Divinity of Christ, and Nestorianism, teaching He had two Persons, had poisoned the faith of Arabia. Idolatry had lived side by side with Christianity. The great historic events which had convulsed the rest of the world had hardly been felt in Arabia. The people, in their patriarchal customs, trace their traditions back to Joktan, the grandson of Noe, who colonized Arabia soon after the flood. Into these people Ishmael and Esau married, bringing with them the belief in one only God, which they had learned from their father Abraham. To Ishmael were born twelve sons, who became the twelve chief tribes of Arabia.[1] Cushites, descending from Cush, settled along the borders of the sea to the East, adjoining the banks of the Euphrates and the Tigris. Others lived in towns and walled cities. But the greater number dwelled in tents, "their hands against every man, and every man's hand against them," as foretold of Ishmael. Even in our day they still wander from place to place with their flocks, living exactly as their forefathers, the patriarchs, did three thousand years ago.

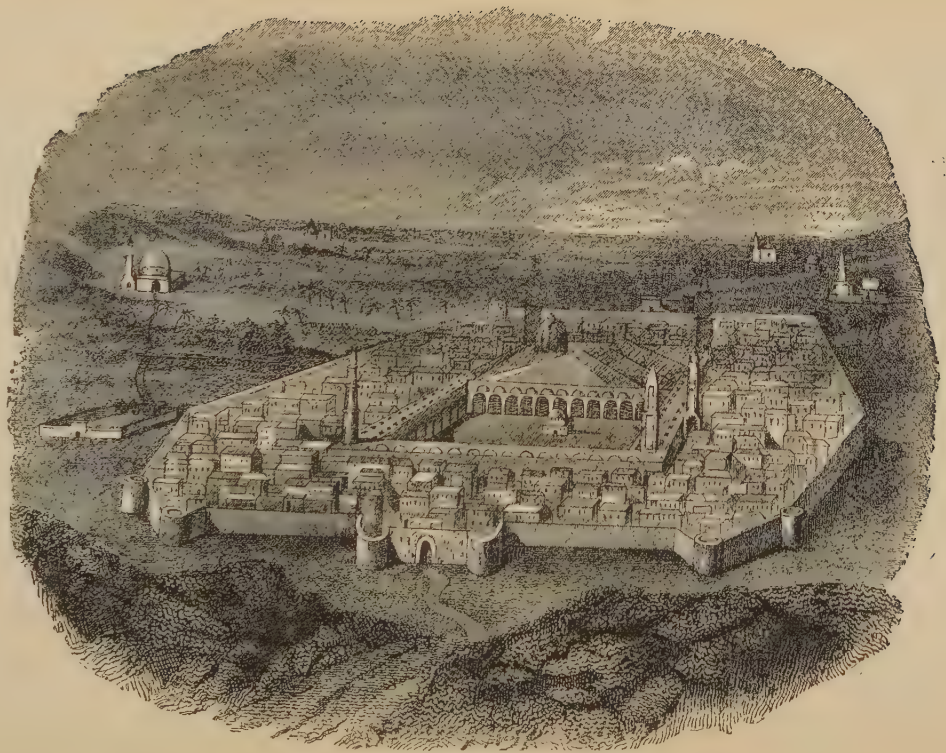
[1] Gen. xvii. 17–19.

To this day they are still wild men, recognizing no right but might. Dividing up into petty tribes, each is led by a Bedouin sheikh or chief, a type of the ancient patriarchal authority, who leads the band of wandering families both in peace and war.

In the middle of the sixth century, when the Arabian religion was a mixture of Assyrian star-worship, a part of the ancient religion of the Magi of Persia, teaching that there is only one God, adulterated with an Egyptian belief which they traced to Sabi, the son of Seth, and Henoch, who lived before the deluge, whom they believed were buried in the Egyptian pyramids, combined with a mixture of Jewish teachings and the doctrines of Christian faith—all these, mixed with superstitions, formed the ground-work of the religion of the Arabians, when, in the year after Christ 569, at Mecca, was born Mohammed, of the illustrious tribe of Koreish. His father was Abdallah, and his mother Aminah, of the same noble tribe.

According to the Mohammedan traditions, at the moment of his birth a heavenly light spread its brightness over the surrounding country, and the new-born child, whose delivery gave his mother no pains of childbirth, exclaimed "God is great. There is no god but God, and I am his prophet." Then the Persian palace shook to its foundations. The Tigris burst its banks. The Kadhi, "the judge of Persia," saw in a dream a Persian camel conquered by an Arabian camel. The sacred fire of Iran, which the Persian Magi had guarded for more than 1,000 years, suddenly went out. Idols everywhere fell down, etc. But all these are only idle legends, told by his admiring followers. His grandfather, Abd-el-Mottallib, after his birth gave him the name of Mohammed, meaning "the highly praiseworthy."

When he was two months old his father died, and his mother gave him into the care of Halemah, his niece. During his youth the legends say prodigies continued to take place wherever he went. The angel Gabriel, whose name means "God is mighty," opened Mohammed's breast, took out his heart, wrung from it the dark drops of original sin, and from that time the brightness of revelation, which had continued down among men from Adam's time, began to shine from his countenance, while the seal of Abraham, of Isaac, Jacob, and of the great prophets was then impressed between his shoulders. Many are the wonderful stories of supernatural things they say he did when a child, but we will not relate them now, as they are only legends with little foundation, reminding us of the



MECCA, WITH THE CAABA IN THE CENTRE OF THE SQUARE.

remarkable things told of the childhood of Christ in the apocryphal gospels. At the age of six his mother took him to Medina. But she died on the return journey, and her tomb became a place of pious pilgrimage. For two years the child remained at the home of his grandfather, under the care of his faithful nurse. But on his death-bed the grandfather gave him into the care of his son Aboo-Talib, the priest of the Caaba, "the square house," who ever afterwards acted as a parent to Mohammed, his nephew.

What is the Caaba? Arabian traditions say that when Adam and Eve were cast forth out of Paradise, for two hundred years they wandered, separated from each other, doing penance for their sin. At last they came together again at Mount Arafat, in Arabia. There Adam, raising his hands to heaven, prayed to God that a shrine might be built wherein he could worship—a holy house—like to the one wherein he had worshipped with the angelic procession in Paradise, in which he took part, going round with the heavenly spirits seven times a day before he committed the original sin. God heard his prayer. A shrine was formed of clouds, round which Adam circled seven times a day, as he had seen the angels do before his fall. The legend says that the shrine vanished at the death of Adam. But Seth built another like it of stone and clay, which the deluge swept away. But an angel showed Hagar, "wandering," a well beside the ruins of Adam's shrine, when Ishmael, "God hearing," was dying with thirst in the desert. This was the Zem-Zem well of Ishmael, which is held so sacred by all Mohammedans to the present day. Later two Amalectites, "warlike," "dwellers in the vale," found Hagar's well, and there they founded and built the city of Mecca. They took Ishmael and Hagar, his mother, the wife of Abraham, under their care. Ishmael married the daughter of the reigning prince, and he became the father of the Arabian tribes. By command of God he began to repair the ruined Caaba, built at Mecca, on the precise site where Adam had worshipped so long before. He called it Beit-Allah, "the house of God." In this pious work he was aided by his father Abraham, who used a miraculous stone as a scaffold, which is the black stone, and still remains as the most holy object in the Mohammedan faith. This is the story. While Abraham and Ishmael were building the Caaba, "the square house," the archangel brought them a stone, one of the precious stones of Paradise, once an angel, but at the sin of Adam changed into a stone, which was lost in the slime of the flood. The two patriarchs, Abraham and

his son Ishmael, took and inserted it in one of the corners of the Caaba, where it remains till the present day. Once it was a white jacinth, but now it is blackened by the kisses of the millions of pilgrims coming each year to Mecca. At the general judgment that stone will again change into an angel, and that angel will stand forth before God's throne as a witness of the innocence of those who made the pilgrimage to Mecca, and all their sins will be blotted out because they kissed the stone. Such are some of the traditions which make Mecca and the Caaba so holy in Mohammedan eyes. Aboo-Talib, uncle and guardian of Mohammed, was the priest of the Caaba, built by Abraham and Ishmael. There, beside that ancient sanctuary, surrounded by the most holy and venerable traditions of the patriarchs, Mohammed was brought up. Mecca had been a sacred city centuries before this extraordinary man was born. In memory of Adam, Seth, Abraham, and Ishmael came to this sacred sanctuary each year crowds of pilgrims from all parts of Arabia, centuries before Mohammed. For four months fierce chiefs and hostile tribes laid war aside, and, clothed in pilgrim's garb, they made their seven circuits around the Caaba, in the sacred city, in imitation of the angelic hosts of Paradise before the fall of Adam. Then they touched or kissed the sacred stone; they bathed in the waters of the holy well of Ishmael, the Zem-Zem, and having performed all their religious rites, they returned home to resume their wars and the duties of their wild, wandering daily lives. The Hebrew Psalms, the Book of Seth, the traditions of Adam, the stories of the patriarchs, were their religious teachings. They held three chief fasts during the year: one of seven, one of nine, and one of thirty days. They prayed three times a day—morning, noon, and night—with their faces turned towards the Caaba at Mecca, which was their Kebla, "the point of adoration."

Here, amid the traditions of this ancient faith, in the house of the guardian and priest of the venerable Caaba, Mohammed passed the years of his youth. We can understand what a deep and lasting impression all these things made on his susceptible and religious mind. Like Arab children of that time, in the sixth century, he never learned to read or write. But he carefully preserved all he saw in the religious ceremonies of the Caaba. At the age of twelve years he was so far advanced in intelligence that his uncle took him with him in his caravan for Syria. The route lay through historic ground, loaded with the traditions of Assyria, of Persia, of Babylon, of Jerusalem—of Adam, sin, and of the fall of man.

Beside the rude camp-fire at night these stories of the historic past were told with all the imagery, parable, and fancy of the people of the Orient. Mohammed listened to them with all the superstitions of his race, the children of the desert. He and his uncle were thus also entertained by Nestorian monks, dwelling in the confines of Manasseh, "causing forgetfulness," where it is said he learned the rudiments of the Christian religion. The Nestorians were so called from Nestorius, archbishop of Constantinople, who in the fifth century taught that Christ had two persons—one that of God, and the other of man; that the Virgin was not the Mother of God, but of the man Christ; that God did not suffer and die for us, but that it was only the man Christ, who was not the only-begotten Son of God united to man. According to this, Christ was a man on whom the Holy Ghost came, and in whom God dwelled as in any of the prophets. This Nestorianism gave the whole tone to the doctrines in the Koran, the Mohammedan Bible about Christ. The Maronites have a tradition that one of these Nestorian priests wrote the Koran for Mohammed.

Mohammed spent the rest of his time with the caravans of his uncle, travelling into many Eastern countries, all the time storing his memory with the legends, stories, and religious truths which he later made use of in founding his new religion. He became the agent of a wealthy widow, Cadijah, whom he later married, and this union made him one of the most wealthy men in Mecca. Mixing with many Jews and Christians, he learned numerous things—pagan myths mixed with revealed truths, gleaning from the Talmud, the Mishnu, the Old and New Testaments, even often conversing with the early fathers of the desert on Christian topics. Thus he learned fragments of the Jewish and Christian religions, which, mixed with the traditions of Adam, Abraham, and the patriarchs, grouped around the sacred Caaba of Arabia, these led him to believe that the worship of idols was an abomination in the sight of God. The sacred edifice of the Caaba at Mecca had gradually become filled with images to the number of three hundred and sixty-five, and one was worshipped each day in the year. Here were also brought the gods of other nations, among which he saw images of Abraham and of Ishmael, fathers of the Arabians, represented with divining arrows in their hands, the Eastern symbols of magic.

Each day Mohammed became more and more sensible of the abominations of this idolatry, engrafted on the pure religion of Adam as first established at the Caaba at Mecca. He be-

came convinced that God had first given mankind a pure spiritual religion, which had become corrupted into idolatry by the lapse of ages. The want of a reform took possession of his mind. He concluded that God sent prophets from time to time to restore the original religion given Adam and the human race. Such inspired prophets and reformers he thought were Noe, Abraham, Moses, the Jewish prophets, and lastly, as he supposed, the great man Jesus Christ. But the teachings of these great men had now become debased and corrupted, and the time for another reform had arrived.

He retired, it is said, into a cavern on Mount Hara, about nine miles north of Mecca, where, following the example of the monks and hermits of the desert, he used to remain days and nights in prayer and meditation. Being from his youth subject to epileptic fits, there he became subject to dreams, ecstasies, and trances. These lasted for six months. His wife was witness of some of these epileptic fits, but he would not tell her the reason. At last, in his fortieth year, as he was passing the month of Ramadhan in prayer and fasting, meditating on God and his works, he thought he heard the voice of the angel Gabriel calling him to read. Uncovering his head, he said he saw a flood of light, which caused him to swoon away. He told the angel he could not read; but the heavenly visitor showed him on a cloth the holy writings of God, which he later promulgated in the Koran. When he had finished reading the celestial words, the angel said to him: "O Mohammed, of a verity thou art a prophet of God, and I am His angel Gabriel." Not knowing but what the vision might have been a delusion, he hastened to tell it to his wife, who exclaimed that he was the prophet raised up by God to reform the original religion of the Arabians at Mecca. She told her cousin, Waraka, a translator of the Scriptures, who was at once converted, and these things had a great influence in confirming Mohammed in his divine mission.

For a time he confined his revelations to his own household, converting them to his supposed revelations, which he claimed he received in these fits or trances. During these spells he would be seized with violent spasms, swoon away, foam at the mouth, and bellow like a young camel. Secretly and slowly the new doctrines were promulgated, only forty converts having been made during the first three years. They met for prayer. Their meetings first were held in private, at the houses of the members. But these secret meetings were discovered, and a rabble broke up the services. His uncle, Aboo-Lahab, was his bitterest opponent. The result

of this was that Mohammed claimed he had another vision, commanding him to arise and preach and magnify the Lord. Therefore, in the fourth year of his mission, he summoned all the Koreishites of the line of Hashem to meet him on the hill of Safa, near Mecca, where, when he had begun to preach, his uncle and his uncle's wife rose against him, and in a rage they reviled him and threw stones at him. Mohammed then cursed him and his wife, and the assembly broke up in confusion.

Mohammed then called another assembly in his own house, where he regaled the members with a feast, and to them he announced his divine mission. Ali offered himself as the lieutenant of the prophet. Although his relatives repudiated him and his doctrines, yet he found favor with the rest of the people, especially with the women and some Jews. The latter remained his disciples till they found that he allowed his followers to eat the flesh of the camel, and of other unclean animals forbidden by the Mosaic law. From this time he threw off all reserve, and went about telling all his mission, preaching that God had raised him up to destroy idolatry and to mitigate the rigors of the Jewish and the Christian laws. The hills of Safa and of Kubeis, the Caaba, all sanctified by the traditions of Adam, Eve, Abraham, Ishmael, and Hagar, were his favorite places of preaching. Mount Hara was his Sinai, where he claimed he received special revelations from God, as Moses had on Sinai and in the Arabian deserts. In its solitary cave he spent his time, periodically returning with fresh revelations from God, which he incorporated into the Koran, the Mohammedan Bible.

At Constantinople, then the seat of the Græco-Roman empire, in Egypt, in the deserts, and in many places wonderful prodigies took place. Holy men and saints foretold that anti-Christ had come, and that serious troubles for the Christian Church were brewing. The desolation of the East today, the curse of Mohammedanism now resting on the cradle-lands of the faith, show that these predictions of the saints were given for a purpose.

The ridicule with which his mission was received was the greatest opposition which Mohammed first encountered. Those who had known him in his youth mocked him and his mission. Acquaintances who saw his mental excitements and ecstasies said he was insane; more held that he was possessed of a devil, while many contended that he was a sorcerer. When he walked the streets he was taunted and mocked. When he went to pray at the Caaba, dirt was thrown on him; and if

he attempted to preach, jeers, taunts, and mockeries drowned his voice. His chief opponent was Ibn-al-Aass, "the son of Aass." He was the son of a courtesan of Mecca, who knew not who his father was, she had so many admirers. This youth was something of a poet, and he assailed Mohammed with lampoons and humorous verses, which took well with the Arabians, noted for their poetic taste; and being widely circulated, they hindered the spread of his teachings more than the most bitter opposition of other enemies. The people now demanded miracles as proofs of his divine mission, saying: "Moses and Jesus, and the rest of the prophets wrought miracles to prove the divinity of their missions. If thou art a prophet greater than they, work like miracles." Mohammed replied that the Koran was the greatest miracle, revealed by God through him, a man who could not read or write. It was, he said, so elevated in language, so incontrovertible in argument, that the united skill of men and demons could produce nothing like it. We say, in passing, that the general tradition among the Maronites, and other Christians of the East, is that a Nestorian priest wrote the Koran for Mohammed, claiming that he would make of him a great man.

To the taunts that he never performed any miracles, Mohammed replied that he was only a man, a prophet, in whom God dwelled, and to every kind of an argument he insisted that miracles were not necessary for his mission. He replied that when Moses performed miracles Pharaoh would not believe them; that when Christ worked miracles, the Jews would not listen to him, etc. Some Moslem writers claim that he did work some wonders, but it is generally conceded that the only miracle he claimed to work was the writing of the Koran.

Mohammed replied only by arguments, and his native eloquence convinced the multitude of his divine mission. He preached especially against the idolatry, which then was a profanation of the sacred Caaba, where God Almighty had been worshipped since Adam's day according to the primitive revelation given to antediluvian patriarchs. Mohammed's tribe, the Koreishites, especially in later times, gave themselves up to these abominations of idolatry. They became alarmed at the attacks of Mohammed, and asked his uncle to take him away. But Mohammed was immovable in his determination to attack idolatry, and his uncle, filled with admiration at his spirit, called on his other relatives to help him to guard his nephew from the persecutions of the other members of the tribe of Koreish. So strong is the bond of relationship

A BAZAAR IN CAIRO, EGYPT.

among the Arabs, that every member of the family united at the call of the uncle, although they did not believe in Mohammed.

The hatred now of the Koreishites became so strong that they came near strangling Mohammed as he was praying in the Caaba, but he was rescued from their hands by Aboo-Bekr. His followers being in danger of their lives, Mohammed advised them to take refuge in Abyssinia, in Africa, among the Nestorian Christians. Othman-Iban-Affan was the leader of this little band of exiles, consisting of eleven men and four women, among them being Mohammed's daughter. This flight the Mohammedans call the first Hegira, "flight." The kind treatment they received from the Nestorian Christians in Africa induced others to follow in their path, and soon eighty-three men and eighteen women, followers of Mohammed, found a home in Africa.

Finding that Mohammed was making disciples every day, the Koreishites passed a law banishing from Mecca all who embraced the new religion, and Mohammed himself retired to the house of one of his disciples, situated on the hill of Safa, where tradition says Adam met Eve after they had wandered for two hundred years after the original sin and their banishment from Paradise. It was the spot where later Ishmael and his mother Hagar lived after having been banished from Abraham's house. Here Mohammed continued to preach for a month, and teaching the numerous disciples who now came to hear him from all parts of Arabia. But the persecution of Koreishites continued. Still disciples gathered around Mohammed, chief among them being Omar, who went with Mohammed publicly through the streets of Mecca, and with him made the seven processions around the Caaba, in memory of the march of the angels with Adam around it in Eden before the fall of man. Each procession Mohammed with Omar touched the sacred black stone of the Caaba, and complied with all the ceremonial of the ancient shrine of Adam, of Abraham, and of Ishmael.

Having thus converted Omar and Hamza, two of the most powerful Arabian chiefs, Mohammed and his followers felt more secure from the hatred of the Koreishites and the other heathen idolators. Aboo-Talib, Mohammed's uncle, now began to give him aid, and they protected him from the hatred of his enemies. The Koreishites then forbade the members of the tribe of Hashmites from intermarrying or holding any communication, even trading, with the Koreishites, till the former would deliver up to them Mohammed. This de-

cree, enacted in the fifth year of the mission of the prophet, and written on parchment, was hung up in the Caaba, to be read and seen by all. This caused a boycott, which reduced Mohammed and his followers to great straits. But the annual pilgrimages, which for centuries had come from all parts of Arabia to kiss the sacred black stone, and perform the ceremonial rites around the Caaba, also suspended all wars, and the coming of the pilgrims gave peace to Mohammed and his disciples. This respite from persecution also gave him the occasion of issuing from his retreat and of mingling with the pilgrims. He taught them his doctrines, in this way making many converts, who, when they returned to their distant desert homes, preached and spread his teachings far and wide. Many of his disciples at this time were powerful chiefs and desert bedouins, with numerous families under them.

One of these was Habib-Ibn-Malec, "the wise," who in religion had been a Jew, a Christian, and a Zoroastrian, and he had studied all religions then known. He had come to Mecca at the head of 20,000 men, there to pray for his daughter, begotten in his old age, who was blind, deaf, and dumb. Taking advantage of the presence of this powerful Arab chief, the Koreishites represented to him the heresies of Mohammed, and the old chief summoned Mohammed before him for a discussion, and the latter converted him to the faith of Islam. During the three years that the prophet and his followers lived in banishment, their disciples increased. One day the decree hung in the Caaba against them was found mutilated and destroyed, only the words "In thy name, O Almighty God!" remained. Then Mohammed and his followers were allowed to enter the holy city.

The return of Mohammed and his disciples to Mecca was followed by numerous conversions, both among the inhabitants of the city and among the pilgrims from distant parts. The Koreishites were consoled by the victories of the Christian Greeks over the Persians, for the faith of the former was directly opposed to the worship of idols, which the Persians at that time practised. Mohammed pretended to foretell that in nine years the Greeks would overcome the Persians, which they did, and this was taken by his followers as a proof of his power of prophecy.

About this time his uncle, Aboo-Talib, and his wife, Khadijah, died, the former a pagan, and the latter his devoted disciple. After the time of mourning passed away, Mohammed took advantage of the Arabian law and custom, and procured

for himself a number of wives, with whom he cohabited till his death. His first choice was Ayeshah, the beautiful daughter of the powerful chief Aboo-Bekr, a child of only seven years of age. He placed her under wise teachers for two years, and when she was nine years old he married her. While Ayeshah was attaining a suitable age, he consoled himself by marrying Sawdah, a widow of one his followers. Later, when he had a large number of wives, he wished to put her away, but she entreated him to keep her. From his example Mohammedans are accustomed to have as many wives as they can support, and they can put them away at any moment they wish, and for any cause.

Feeling his insecurity from the Koreishites, he now retired to the little city of Tayef, about seventy miles from Mecca, a place surrounded by farms and fruit-gardens. But Tayef was then a nest of idolatry, where the female goddess El-Lat, whose image was supposed to be alive, was decorated with richest jewels, and adored as a god every day by the inhabitants. Here he remained for a month, trying in vain to make converts, but at last he was obliged to fly from the city. He remained in the desert, where he claimed he had visions of gins or genii, whom the Arabs believed to people the world, some good and some bad, the remains of the traditions of the angels who walked with Adam in Eden before the fall. The idea of these good people or spirits had come down in the traditions of every ancient people in the ghost stories and the folk lore of all the nations of antiquity. Here his followers consoled him in his misfortune, and from that time he claimed that he was sent to convert not only men, but also the fallen angels.

Mohammed now ventured to return to Mecca. He took up his residence in that sacred city, with one of his disciples, where he continued to receive, as he supposed, revelations and visits of angels and genii. At this time he claims that the archangel Gabriel visited him, and furnished him with a white horse, called Al-borak, "the lightning," on which he rode one night to Jerusalem, and, at another time, up to the seventh heaven. Many and curious things he claimed to have met and seen on this journey, so famous among his followers.

Ten years had now elapsed since he began his mission, and things had been getting darker and darker each year. His rich wife and powerful friend Aboo-Talib were both in their graves; his followers were persecuted; he was living on the hospitality of his followers in Mecca, but he was ready to

give up home, friends, and country rather than his religious faith. In this condition of things, when the yearly pilgrims came to worship in the Caaba at Mecca, he freely mingled with them, seeking to convert some powerful tribe, among whom he could find a refuge from his enemies. But those who assembled at the Caaba shrank from him, because he was considered as an apostate from the ancient religion of Adam, of Abraham, and of the patriarchs, then flourishing in Arabia.

At last, one day, while he was preaching, some of the inhabitants of Medina, then called Yathreb, a city of Arabia, inhabited by Jews, heretical Christians, and Nestorians, heard him proclaim himself the great prophet sent of God. The people of Medina had often heard their Jewish friends explain how they expected the coming of the Messias, as the Jews had utterly rejected Christ, and still looked for a future Saviour. These people were moved by Mohammed's eloquence, by the similarity of his teachings with the law of Moses, by the condemnation of idolatry, and by the necessity of reforming the morals of the corrupt world. The more they heard Mohammed preach, the more convinced they became that he was the expected Redeemer foretold so often in the Old Testament. They finally ended by becoming his most devout followers. As the Khazradites, among whom he made the most of his converts from Medina, were at war with the Awsites, a powerful tribe of the same city, they asked that he defer his proposed coming till they should be at peace. He sent among them one of his own most trusted friends, a learned man, Musab-Ibn-Omeir, with instructions to strengthen them in the faith, and to make all the converts he could among them. Thus was the faith of Islam, "fate," first planted among the people of Medina. But that did not take place without violent opposition from the enemies of Mohammed. Numerous converts of Mecca fled from the persecutions of the pagans in that holy city, taking up their residence in Medina, where they used every effort to spread the new religion.

After a time, feeling that they could give an asylum to Mohammed, more than seventy of the converts, led by Musab-Ibn and Ibn-Omeir, these went with the pilgrims to Mecca, to invite Mohammed to take up his residence with them. The latter gave them a midnight meeting on the hill of Al-Akaba, where a solemn compact was made between Mohammed and the parties of Medina, by which they were to abjure all kinds of idolatry and worship the One Only True God

Almighty openly and fearlessly. They agreed to obey him in all things, and to give him and his followers protection such as they would render to their own wives and children. But they asked: "Should we perish in the cause, what will be our reward?" Mohammed replied "Paradise."

The agreement on these terms was thus accomplished, and they swore to abide by its terms. Then, it is said, in imitation of our Lord, he chose twelve men from among them as his apostles. From this time the people of Medina were called the Andarians, "the auxiliaries." But after their departure from Mecca, the persecutions of the idolaters against Mohammed and his followers broke out again. They resolved to put Mohammed to death by stabbing him. But by the time that the conspirators arrived at his house, he, aware of their designs, had fled, and they broke into his house only to find Ali lying on his couch. Mohammed had found refuge in the house of Aboo-Bekr, and later that night they all retired to the cave in the mount. There, where they remained three days concealed from their enemies, Asama, daughter of Aboo-Bekr, brought them food, and on the fourth day they ventured out, and started on their way for Medina on camels furnished by Aboo-Bekr.

On the way they were pursued by troops under Soraka-Ibn-Malec, but his horse rearing and falling with him, he took this as a sign of the protection of Providence over Mohammed, and allowed the latter with his followers to proceed on their way. This they did till they arrived at Koba, about two miles from Medina, where they stopped, for there the air was pure and healthy. It was a resort where the people of Medina sent their weak and sick to recover. The hill of Koba then was covered with vines and fruit trees, and gardens dotted its fertile sides. Here the camel rode by Mohammed crouched upon her knees, and when she would go no further he took it as a sign of the designs of God over him, and there he tarried. Where his camel stopped is still pointed out, and a rich mosque was built over the place. Here, beside the well into which he dropped his seal ring, for four days the false prophet rested. Here he was joined by a rich chief named Colthum-Ibn-Hadem, with seventy of his followers, all of whom made a profession of faith, each with his hands between the hands of Mohammed. Salman, a Persian chief, disgusted with idolatry, had wandered over many parts of the world looking for the pure religion of God, till a Christian monk told him of the great prophet of Arabia, whom God had raised up to restore the ancient faith of Adam. He

also joined him at the hill of Koba. Numerous and influential people of Medina there united with him.

Finding the people of the city favorable, he appointed Friday, the sixteenth of the month Rabi, the day for his entrance into the sacred city—whence Friday ever since has been the Moslem Sabbath. Accordingly, on the appointed day, after a sermon to his followers, and after offering up the public prayers, his chief disciples holding the canopy of palm leaves over his head, surrounded by his chief followers, Mohammed entered the city in triumph. Most of the people came forth to meet the cavalcade. In this way Mohammed, a fugitive from his native Mecca, a price upon his head, but hailed as the prophet of God, he enters in triumph the city of refuge, where he was to live so long. Here he was joined shortly after by other powerful followers. They were mostly fugitives from Mecca, who had fled to him by night for fear of the hostile Koreishites. Such is the history of the first Hegira, "the flight of the prophet," so famous among the Mohammedans. From that epoch the whole Moslem world dates their years, as we do from the birth of Christ. It took place in the year 622 after Christ.

Mohammed was now at the head of a numerous sect or religious denomination. They were composed of his disciples, who had fled with him from Mecca, called the Mohadjerins, "the fugitives," the residents of the city whom he had converted, called Assarains, "the auxiliaries," and the other citizens who had not yet received his doctrines. With all these he made a covenant.

Being now free to preach and practise his faith, he began to build a mosque in the old city cemetery, shaded by the date palms, at the place where his camel knelt when he was about to enter the city for the first time. The dead bodies were removed, the trees cut down, and the walls of earth raised. He built three doors: one he called the gate of Gabriel, the other the mercy gate, and the last, towards the south, was where the Kebla was later established. A part of the edifice was set apart for the believers who had no home. With his own hands Mohammed helped to build it, little thinking that he was erecting for himself his tomb. Many times since it has been enlarged, but through all these ages it bears the name of Mesjed-Al-Nebi, "the prophet's mosque," because he founded and helped to build it. There the first Mohammedan services were held, there Mohammed, the false prophet, was buried at his death, and it is the mother mosque of the followers of the false prophet all over the world.

For a long time he was in doubt how his followers were to be called to pray—whether by trumpets, like the Jews, by lighting fires on high places, like the Persians, by ringing bells, as the Christians, or by striking timbrels, as practised by some of the surrounding pagans. But Abdallah, his disciple, held that it was revealed to him in a vision that they should be called by a form of words, and at once Mohammed adopted the following, which is heard from every tall minaret we see standing beside the mosques all over the lands where the faith of Islam has spread: "God is great, God is great! There is no god but God! Mohammed is the apostle of God! Come to prayers, come to prayers! God is great, God is great! There is no god but God!" At dawn of day the following words are added to the foregoing: "Prayer is better than sleep! Prayer is better than sleep!"

At first everything was conducted in this mosque with great simplicity. The prophet stood on the ground when preaching, his back against the trunk of one of the date trees left standing when the building was erected. The temple was lighted with burning splinters of the date. It was before lamps were introduced in mosques. Afterwards he had a pulpit built, from which he preached.

When the prophet came to Medina, some of the wealthy Christians, followers of Nestorius, who taught that Christ had two Persons, enrolled themselves at once as his followers, for the prophet venerated Christ as the greatest of the prophets. At that time bitter controversies and schisms had for centuries torn the East into many Christian factions, and these embraced Mohammedanism. The Jews, of whom there were many and powerful families, showed more resistance, and with these he formed covenants and treaties of peace.

When the sacred month of the yearly prilgrimage to Mecca arrived, Mohammed, taken up with the domestic strifes of his numerous wives, could not go himself. He therefore appointed Aboo-Bekr in his place as commander of the pilgrims from Medina to Mecca, and at the same time he commissioned his devoted son-in-law, Ali, to go to the holy city with another chapter of the Koran, a new revelation he claimed he had recently received from heaven, in which the religion of the sword, with all its rigors against unbelievers, was to be enforced. Arriving amidst the great festivals, Ali brought with him this new sura, or chapter of the false prophet's bible, and when the sacrifices of the pilgrims were finished by the slaying of the camels and victims in the valley

of Mina, near Mecca, had ended, Ali rose before the multitude and read the new revelation. It absolved Mohammed from all connection with idolaters; it allowed unbelievers four months of toleration, after which war was to be made on them if not converted in that time; after which the edict was: "Kill the idolaters wherever you shall find them; or take them prisoners, besiege them, or lay in wait for them." The faithful of the new religion were to sever all ties of relationship, and forever after hold no communication with unbelievers. At the end of the year no unbeliever was to be allowed to tread the streets of Mecca under pain of death —a barbarous law, which prevails to the present day. Thus was begun the war of extermination and hatred against every person who does not believe in the false religion—in the false prophet of Arabia.

The weak tribes of the Orient, hearing of this war of extermination, flocked to the gates of Medina to be enrolled under the banner of Islam; even Farwa, lieutenant of the emperor Heraclius, and other powerful chiefs embraced, with their followers, the new religion in order to save their lives, and Mohammed thenceforth began to reign as a temporal prince as well as a prophet of God. He sent his captains on far distant missions, conquering all before them. He promised heaven to every one who died on the battlefield, and, filled with a fanatic zeal, his disciples destroyed all idols, and brought the divided tribes into speedy subjection. The terrorized people of Arabia, on every hand divided into separate tribes, embraced the new religion, preferring it to instant death, and thus the doctrines of the prophet began to spread far and wide.

The death of his son and heir, the excitements through which he passed, and the weaknesses of old age had now undermined his health, and he concluded to make a last pilgrimage to Mecca before he died. This pilgrimage to the holy shrine of the Caaba of their forefather Ishmael, son of Abraham, still standing at the city of Mecca, was to be the model of all future pilgrimages of his followers, and therefore his disciples from all parts of Arabia flocked to accompany him on what they thought was to be his last visit. From the fastnesses of the barren mountains, from the sandy wastes, from remote cities, from all parts of Arabia came crowds of faithful followers, and they crowded the streets of Medina to accompany the prophet on his last journey. Brethren of the same Arabic race, they divided into tribes, living exactly like their father patriarchs, each led by a barbarous chief.

The nine wives of the prophet were carried on litters, and the great concourse of 114,000 people, with camels and horses and asses decorated with garlands of flowers, began the pilgrimage, singing hymns to God, all filled with religious zeal for the God of Adam, of Abraham, and of their forefathers. "Here I am in Thy service, O God! Here I am in Thy service. Thou hast no companion. To Thee alone belongeth worship. From Thee cometh all good. Thine alone is the kingdom. There is none to share it with Thee," they sang, as they went along in the great procession. This prayer, the tradition says, was first composed and uttered by their great father Abraham, when on the top of the hill Kubeis, near Mecca, he preached to their forefathers. The long pilgrimage wound through the deserts, and along the valleys, and over the hills, all with one mighty voice singing songs and hymns and praises unto God, the Almighty Father. No one now opposed them, for all Arabia believed in the teachings of the prophet. As this was to be the model pilgrimage, Mohammed carefully observed all the ancient customs and usages of the patriarchs. Arrived at Mecca, too weak to talk, he went around the sacred Caaba, mounted on a camel, and undertook the accustomed journeys between the hills of Safa and Merwa. When the time came to offer the sacrifices, according to the patriarchal usages, he offered in the immolation sixty-three of his own beasts, slewing them with his own hand—one for each year of his age; the other chiefs also offering one for each year of his life. Then Mohammed shaved his head, beginning on the right side, and he divided his locks among his disciples, who treasured them up as sacred relics, supposing they gave supernatural aid in battle. Feeling his strength waning, he preached from the sacred Caaba or in the open air. During these sermons he laid down rules for every-day life, religious rites, and matters of discipline. His words have shaped the lives of the millions of Mohammedans from that time to our day. The burden of his words was: "God is great. There is no god but God, and I am His prophet." At the end of each sermon the whole multitude replied as one man: "We believe these things." When he had completed all things for the future stability of his religion, he set out on his return to Medina.

But the days of the false prophet, whose teachings were destined to sway men and to exert on the whole human race a power second only to that of Christ, were drawing to a close. He soon fell very sick at Medina. A violent pain in the head, vertigo, epileptic fits, delirium, troubled dreams af-

fected him. He started up one night, and, followed only by his most faithful slave, he passed through the silent sleeping city to the cemetery, where he offered up fervent prayers for the repose of the souls of the dead sleeping under the tombs.

But his sickness increased, and he changed his residence from time to time, living with one of his many wives, till he came at last to the home of Ayeshah, his favorite wife. During his sickness he prayed for those who fell in battle, and he exhorted sinners to confess and repent. With almost his dying breath he gave three commands: "Expel all idolaters from Arabia; allow all converts equal privileges with yourselves; devote yourself without ceasing to prayer." In his sickness he held that he received many visits from the archangel Gabriel. He gave all his slaves their freedom, he distributed all his money to the poor, and at last, on Saturday, with these words, "O God, be it so among the glorious associates in Paradise!" he died in the arms of Ayeshah, his wife, beloved above all the others of his harem. Thus passed away from earth, on his birthday, in the year 632 after Christ, the eleventh of the Hegira, the founder of the great religion now holding within its fold more than 200,000,000 human beings, worshipping according to what they believe was the religion of Adam, of Abraham, and the patriarchs. For a time they would not believe that he was dead. Omar held, for a few days, that he would, like Moses on the Mount of Sinai, come back to his people again. But Aboo-Bekr silenced them and Omar by saying that the "Koran, as well as Mohammed, taught that he was only a prophet, subject to death like the other prophets, and they were to adore God alone, and not Mohammed." This at last quieted the people.

Washed and perfumed, wrapped in three coverings, two white and one of the striped cloth of Yemen, the body was first anointed with amber, musk, aloes, and other odoriferous perfumes, and then exposed in public, and the seven prayers offered up over it, while it remained three days, according to the customs of the Arabians. After a long dispute as to where they would bury him, at last the advice of Aboo-Bekr prevailed, and he was interred in the house of his favorite wife, Ayeshah, under the very bed on which he died. Thus passed away one of the most extraordinary men who ever appeared on earth, the founder of the only religion which rivals Christianity.

He was of pale features, with a ruddy complexion; of a dignified bearing, inclined to pleasantry, quick of apprehension, abstemious in eating, and of a deeply religious nature. But his great weakness was for women and perfumes. "There

are two things in this world which delight me," he would often say: "women and perfumes." He was given to jewelry, and wore a seal-ring, on which was engraved "Mohammed, the Messenger of God."

The best writers say he had no less than fifteen wives, though some hold he had twenty-four, although at his death he had nine, each living in her own separate establishment, near his mosque at Medina. His followers excuse him on the plea that he wished to beget a race of prophets and teachers. But in this he was disappointed, as Fatima, wife of Ali, alone of all his children survived him. In his dealings with rich and poor, high and low, he was just, while his urbanity with the common people attracted them to him. Most Christians accuse him of being an unprincipled impostor, but we are under the impression that he labored under a delusion. The time was ripe for such a great religious move in Arabia, which had been foretold in Genesis by the action of Abraham driving Ishmael from his house. Of all nations, the Mohammedans are the hardest to convert to Christianity. All other religions give way to the preaching of the Gospel, all other peoples are gentle, kind, and teachable except the Mohammedans. They are outside the house of Abraham, beyond the pale of the Church of God founded by Christ, Son and Heir of Abraham. Mohammed always protested that he did not perform any miracles except the writing of the Koran, which he, a man who could neither read nor write, claimed that he wrote under the dictation of the angel Gabriel.

The Koran as it now exists is not the book of Mohammed. It has undergone many interpolations and changes under the hands of his followers. His teachings, reflected in the Koran, show that he had drunk deep in Christian and Jewish lore, but his thoughts were poisoned with the Nestorian errors relating to Christ. For the error of Nestorius was that Christ had only one nature, that He was a prophet, like Moses, Isaias, and the others, that He was not the only-begotten Son of God, born of the Father before all ages, and that tinctured all his teachings, and poisoned the belief of all his followers.

Next to the Bible, the Koran is the most widely read book in the world. Islam, "fate," "what God has ordained," is the faith of 200,000,000 people, and Mohammedanism is rapidly spreading over Asia, Africa, and a part of Europe. It is found beneath the gigantic mountain of Nepal, in India, which gave birth to Buddha; its seat is along the shores of the Bosphorus, where dwells the Sultan, the suzerain, who is

the chief ruler of Mohammedanism—from there into the Chinese Empire it has encroached, while the dark sons of Africa are rapidly embracing its teachings. In all the cradle-lands of the Christian faith is heard the watch-cry: "God is great! There is no god but God, and Mohammed is the prophet of God!" If it had not been for the victories of Charles Martel over the Saracens, all France, and perhaps all Europe, would have been Mohammedan. If it were not that the Pope called all Christians to arms, and that Don Joan defeated them at Lepanto, Christianity would have been swept from earth before their victorious armies. A religion which welded the wild tribes of Arabia in an age of rapine, murder, and ignorance—this faith must have some remarkable truth in it to attract men's minds. That truth was the teachings of the unity of God revealed to Abraham and the patriarchs, and which, through Ishmael, Abraham's son, came down in the traditions of the Caaba and the Koreish tribe, children of Ishmael, of whom Mohammed was born. The second attraction is the remarkable teachings found in the Koran, and the manner in which it was written, as the Orientals hold, by a Nestorian priest, the companion of Mohammed. Let us, then, examine the book itself.

The word Al-Koran comes from the Arabic word Al, "the," and Koran, "reading." Kara-a, of which the Hebrew root is Kara, means "to read," "to recite," which is found in many places in the prophets of the Old Testament. The Mohammedans call it the Koran-Majid, "the glorious Koran," the Koran-Shariff, "the noble Koran," the Kalam-Allah, "the word of God," the Al-Kitab, "the written book," and many other titles of endearment, such as we give the Bible. The book itself says, in many places, that it was sent down by God, not all at once, but piecemeal, in parts, and therefore to the Mohammedans it is the inspired word of God, given to mankind by and through Mohammed. The medium of communication was an angel, called sometimes "the spirit," at other times "the holy spirit," and again the angel Gabriel. Unlike the Bible, the Koran is not a series of books, but one single book, sent down at different times. It is divided up into parts of unequal length, 114 in all, called suras, "portions," or "chapters." They were not always written down at once, as Mohammed often repeated them till he had them by heart, and the book itself admits that he forgot many which the angel gave him. He altered others and supplemented more. As soon as he revealed them, they were written down by his followers on palm-

leaves, leather, stones, on the shoulder-blades of sheep, camels, etc.; and these were thrown into a chest in the prophet's house. After his death, they came into the possession of his wife, Hapshah, from which copies were made for the private devotion of his followers. Trusting too much to memory, many different readings were found, and Mohammed suppressed whole sections, declaring them to be "abrogated." The prophet foresaw that disagreements would arise over the different readings. Each tribe had a different dialect of Arabic in which the book was written, some words meaning opposite things. Among them the vowel-points, used by the Arabians as by the Hebrews, were seldom used by the writer of the Koran, and these omissions lead to confusion.

At the death of Mohammed no complete book of the Koran existed, and Aboo-Bekr appointed Zeid, the secretary of the prophet, to seek out the different suras and fragments from every quarter, and this compilation remained the official copy during the ten years of Omar's caliphate. Called Al-Sohof, "the leaves," it had no canonical authority, and another revision was undertaken, giving it more unity by leaving out the numerous repetitions.

The suras were thrown together in the book haphazard, and the consequence is one chapter has no relation with the foregoing or the following, the long ones coming first and the shorter ones toward the end of the book. When the second revision was completed, Othman sent copies to all the cities of the empire, and caused all the other editions to be burned, and this last compilation has remained to this day the official Bible of Mohammedanism.

The Koran was written in the local type of the ancient Aramean alphabet, which, coming from Babylonia, prevailed at Mecca and Medina at the time of the prophet. It was written in two scripts: the Kufic, which was without vowel points or other marks, and the Neskhi. The first was the mode of writing among the tribes of Mecca, who used the purest of Arabic, while the other was a dialect of the common people. It was impossible in the first days of the religion to preserve a pure accent, and soon no less than seven ways of reading the Koran prevailed at first. But there is perhaps no other book in the world which has during twelve centuries so well preserved the pure Arabic language as the Koran. Like the Hebrew, the original Arabic is a daughter of the ancient Babylonian tongue, and the vowels are put in with dots, and the place of these dots shows the meaning and pronunciation. The Mohammedans hold that every word and

syllable of the Koran is of divine origin, and that the whole book is inspired.

The division into 114 suras did not come from Mohammed. The book resolves itself into two great divisions—those revealed at Mecca before his flight, and those written at Medina. The first part shows that he treated his teachings in a highly imaginative poetic style, while laboring under great excitement, while the latter part of the book is given in a more subdued way, as becoming a man farther advanced in life, when his imagination was more under the control of the will. His words burst forth, his thoughts are earnest, his language is passionate; the style is curt, forcible, filled with rhythm, and he sometimes rises to the sublime, like the prophets of the Old Testament. The parts written at Mecca are filled with imagery, parable, and poetry, as becomes the Orientals. The parts composed at Medina are didactic and reasoning. The whole book is filled with forcible historic evidences of the workings of God, in the world and in nature, yet the rhythm and poetic eloquence preserved to the end of the work are mostly lost in any translation. The opening sura thus begins in beautiful verse:

> Praise be to God, the Lord of creation,
> The most merciful, the most compassionate,
> Ruler of the day of reckoning,
> Thee we worship and invoke for help;
> Lead us in the straight path,
> The path of those towards whom Thou hast been gracious,
> Not of those against whom Thy wrath is kindled, or
> that walk in error."

There is a third part, written from A. D. 620 to 622, which appeared during his last years at Mecca, which forms the larger part of the Koran, which rarely rises above ordinary prose, but still it shows oratory of a high grade.

The Mohammedans divide the book into Harf, "letters," Kalimah, "words," A'yat, "signs," or "verses." The suras or chapters are not numbered; the divisions are sometimes merely arbitrary, but they mark a distinct pause, either in the rhyme or sense. In the original Arabic book, the verses are distinguished by a small circle, and the number of verses is shown by marks after the title. The suras are known, not by the numbers, as in the Bible, but by a word, as: The Cow, Abraham, Believers, etc. The Mohammedans hold that the book has not only a literal, but also hidden, mysterious, and unknown meanings. At the beginning of twenty-nine of the chapters are letters, as, A, L, M, H,

M, etc., which have never been explained by any one, and writers dispute even among the Mohammedans as to their meanings, saying: "God alone knows what he means by these letters." The words themselves are divided into four classes—Hakikat, "used in their own literal meaning;" Majaz, "words which are figurative;" Sarih, "the meaning of which is clear and obvious," and Kinayah, "metaphorical in their meanings."

Only persons who understand the ancient Arabic can see the beauties of this remarkable book, for the Koran suffers more than any other book in a translation. The substance of the original was mutilated to serve the rhyme. In the Arabic a word expresses a thing more forcibly than a whole sentence in any European language, being a sister language of the Hebrew, which is so sublime and awe-striking in the Bible. The Old Testament is filled with beauties which no translation can give, with figures of speech, loaded with mysticism and parable, powerful in expression, wonderful in beauty, and unsurpassed in lofty sublimity—such is the Old Testament; and Mohammed, or the one who wrote the Koran for him, tried in every way to imitate this inspired work of the Holy Ghost, in order to carry conviction to the minds of Jew, Christian, and pagan, whom he tried to convert to his impostures.

In the languages of the sons of Sem, the consonants give the meanings of the words, and the vowels play only a secondary part. The words themselves of the Koran are in trilateral roots, and the vowels A, I, U run through the whole language, controlling the sense by their position, affirming with great force. In the matchless rapidity of diction, in the power of expression, in the rhythm, in the poetry, in the eloquence and the sublimity of expression, the works written in the ancient Hebrew, Babylonian, or Arabic tongue surpass all others. No language is so sweetly sounding as the Arabic. Filled with parable, each word bearing four or five meanings, every comma ending a poetic sentence, sweetly musical, matchless in metre, it is no wonder that Mohammed claimed that his book, written in such a tongue, came to him from heaven. We are astonished at the versatility of Shakespeare, we are struck with the sublimity of Milton, we are delighted with the beauties of Virgil, we pore over the scenes of Homer in the original tongue—but what are these compared with the wonders of the Hebrew prophets in the Old Testament! What would these have done if they had the Hebrew and Arabic languages in which to clothe their

thoughts? Mohammed had ready for his use one of the most remarkable languages ever spoken by man, and he made use of it to deceive, wilfully or unconsciously, a large part of the human race.

The chief doctrines laid down in the book are the unity of God, the necessity of prayer, and the sufficiency of the one only religion of the patriarchs, which he desired to restore. The union of Christianity, Judaism, and paganism into Islamism was his object. He aimed threats, flatteries, and teachings taken from the three, in order to convert them all. He took his doctrines from the Bible, from the Apocrypha, from the Midrash, from legend and tradition, and wove them into this wonderful book, filled with error, repetition, and extravagance.

Of the book itself writers disagree. We Europeans know it only by poor translations, which cannot give its original beauties. Rénan, a good Semitic scholar, says: "It is impossible to understand the charm of the book without reading it in the original. But," he says, "it is extremely tedious reading." Carlyle denounces it as "a wearisome, confused jumble—crude, incondite, endless iterations, long-windedness, entanglement, most crude, insupportable stupidity;—in short, nothing but a sense of duty could carry any European through the Koran." Goethe says: "As often as we approach it, it always proves repulsive anew; gradually, however, it attracts, it astonishes, and in the end it forces into admiration." The well-known Arabic scholar, Dr. Leitner, writes: "Indeed, new beauties reveal themselves at every reading. Although millions have derived consolation at the mere repetition of its sonorous phrases, and thousands have taught its application to every phase of life or feeling, there remain discoveries of its grandeur to be made. If in studying its sacred verses, ever closer attention is paid to the occasions on which they were delivered, and to fluctuation of divine passion in exhortation or warning, to the many-sidedness of lofty description, and to the kind heart that guided the practical sense of the Arabian prophet—a keen observer of human nature, of the outer world, and of the requirements of the times."

Thus, reader, we have wandered over the world, both ancient and modern; we have tried to dig deep into the religions, ancient and modern, of the human race; we grasped the traditions of the religion first given Adam and the patriarchs, but scattered by the fall of man by the rebellion at the building of the Tower of Babel, and when the grandsons of Noe

separated and colonized the nations. Amid them all we have failed to find a race, a nation, or a tribe who did not believe in God Almighty, in the future life, in the rewards and punishments after death. These truths, dimmed more or less by the mists and fable, are natural to man. The modern writers who claim that man was at first a savage, without faith, morals, or religion, are all wrong, ignorant of history, stupid, puffed up with pride, and filled with themselves. Therefore this work, the labor of many years of deep, ceaseless research day and night, we now close by saying

THE END.

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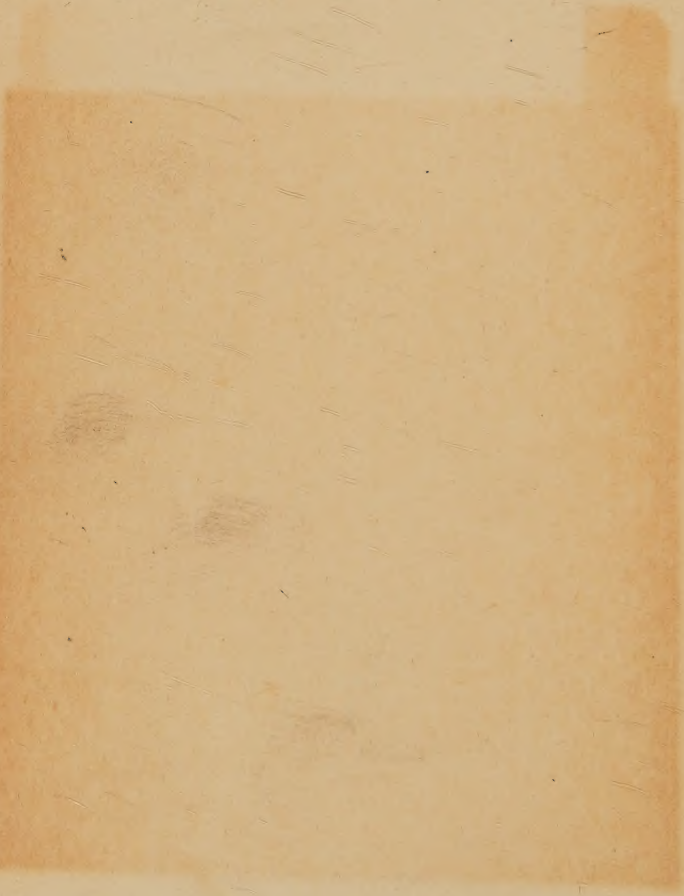

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